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THE Instructor

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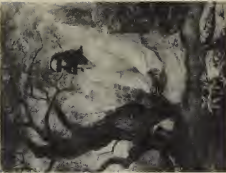
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"THY WILL BE DONE" (Our Cover)

intense suffering Jesus would not let human frailties overpower his determination to do the Father's will. It was not easy for him to face what lay ahead, but he completed victorious from that instant when he comprehended the will of the Father's hands and said, "Thy will will be done."

—The Editor.
(This month's cover was painted by Sidney King for the Mormon Pavilion at the New York World's Fair. It now hangs in the Visitors' Center on Temple Square, Salt Lake City.)

Joseph W. Booth, see Centennial Reprints, The Instructor, Vol. 100, No. 1.



*Hi I pray in Gethsemane's Garden,
While others near by me sleep on,
May no agony quench my desire.*
To pray, "Father, thy will be done."

The Savior's prayer in Gethsemane just prior to his mockery of a trial and crucifixion illustrates the desperate need of the human soul to reach outward and upward in times of stress. Jesus prayed for strength to carry his burden, and to keep his Father's will. He was every child in Sunday School can be taught to receive strength through prayer. In spite of

CHART LEGEND

Dates indicate times when chapters are applicable.
First number is the month; second number is the day; number in parentheses is value for course.
• Dot indicates material has value for course.
A—Administration.
M—Music.

*Includes 1968 Sacrament Gens.

**Includes "By Popular Request," Coming Events, Answers to Your Questions, Memorized Recitations, and 1968 Memorized Recitations.

***Includes Sacrament Gens, Organ Music, Hymns.

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COVER: REPRODUCED BY THE DESERT NEWS PRESS

Gaining The Highest Success

by President David O. McKay



Art by Dale Kilbourn.

The Savior said: "Seek ye first the kingdom of God . . ."

In that wonderful address which contains the Beatitudes, the Savior said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matthew 6:33.) Some commentators apply "these things" to the virtues mentioned in the preceding paragraphs in that chapter, but others more wisely apply it, as all his sayings, to the universal life of man.

A New Year's Admonition to Youth

At this New Year, I should like to apply the few sayings expressed during the Savior's life to the individual lives of God's children.

Jesus spoke not only to the few people who followed him, but to all mankind. So I take that admonition to apply to young people everywhere—seeking first the kingdom of God and his righteousness—assuring them with faith, that all other things needful and helpful will be added.

I associate with that great admonition the saying of Sir Humphrey Davy, who on one occasion wrote:

If I could choose what of all things would be at the same time the most delightful and useful to me, I should prefer a firm religious belief to every other blessing.

I refer to that quotation because of the use of two terms—"the most delightful" and "useful." Too many people in the world seek to become useful in ways which are contrary to the seeking of the kingdom of God. In other words, life is divided into two great planes—the *animal* and the *spiritual*. If you open your eyes and look around you, you will find that most people seek delight in the animal world rather than in the spiritual. With all my heart, after many years' experience, I say to you young people especially, that usefulness, pleasure, joy, and happiness in this life come by following Christ's admonition to *seek first his kingdom*.

The Formula for Success

If I could express my most heartfelt wish for you this New Year, I would say to you young folks, and all people everywhere, "If you would obtain the highest success and the most contentment of mind, practice in your daily contacts the ideals of the gospel of Jesus Christ." I do not hesitate to make that

(Concluded on following page.)

(For Course 13, lessons of January 14 and March 10, "The Sermon on the Mount" and "The Full Measure of Service"; for Course 17, lessons of January 7 and February 4, "Life and Teachings of Jacob" and "King Noah and Abinadi"; for Course 19, lesson of March 31, "The Gospel as a Way of Life"; for Course 27, lesson of March 24, "The New Sacrifice"; for Course 29, lesson of March 24, "Spiritual Gifts"; and of general interest.)

statement without modification. I know the results will be what I have indicated. They will make our young people more dutiful sons and daughters, more clever students, more desirable companions, more loyal friends, more helpful members of society, more worthy mothers and fathers of future families; make them more successful in fulfilling the measure of their creation on earth.

To you students I would say, make yourselves more proficient in your chosen professions or vocations; become more efficient, more useful to others, and have more personal joy. Whatever your chosen profession or vocation, be determined to excel therein. The one admonition given to the first students of the Brigham Young University by Dr. Karl G. Maeser was, "Don't be a scrub." Dr. James B. Conant said:

There is no substitute for the first-rate man. Ten second-rate men cannot replace him. It is no use pouring second-class men on a problem even if you are under great pressure for a solution. Second-rate men often do more harm than good.¹

We Live as We Think

Though I urge excellence on the part of students, there is something higher than excellence in your chosen professions. It is that something which makes the man. It is that something which makes the beautiful woman, the man of service to humanity, the woman of love and service to those whom she loves; the thing which a man really believes, *really believes in his heart*, which he cherishes as he goes through life, which guides him in the school room, in the dance hall, in social functions, in all his activities—in the home, the Church, and in business. What he *actually thinks* is the thing he *lives*. To change men in the world, we must change their thinking. Men do not go beyond their ideals. They often fall short of them, but they never go beyond them.

Paul puts it another way:

... Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. (Galatians 5:16, 17.)

A statement full of significance. And then Paul enumerates the works of the flesh. You recall them. They are manifest in:

¹Ferment in Education, a symposium selection from Dr. James B. Conant, "Science in War and Peace," University of Illinois Press, Urbana, Illinois, 1948; page 60. Used by permission.

... Adultery, fornication, uncleanness, lasciviousness,

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. (Galatians 5:19-21.)

"Seek ye first the kingdom of God and his righteousness . . .," and that is done by encouraging, thinking, and living the fruits of the Spirit, which are:

... Love, joy, peace, longsuffering, gentleness, goodness, faith,

Meekness, temperance: against such there is no law.

And they that are Christ's have crucified the flesh with the affections and lusts.

If we live in the Spirit, let us also walk in the Spirit. (Galatians 5:22-25.)

A Sure Guide Through the Underbrush

Sometime ago I read an article in which a game warden noticed a string attached to a tree leading into a dense forest. He concluded to follow this string to find out its significance. Through underbrush, through overhanging branches, he made his way the best he could, and finally came upon a hunter with what remained of a ball of twine still in his hand. Upon inquiry as to what the twine was for, the hunter replied, "I have heard of men who have lost their way in these wilds, and I determined that if I should lose my sense of direction, I shall have one means of finding my way back."

We are all moving forward more or less in a dense forest of humanity. Some lose their sense of direction; others wisely have an anchor, and they can find their way back, even if they wander across the road or become confused in the maze of human association.

That anchorage is the gospel of Jesus Christ and its ideals. Happiness, safety, character which is higher than intellect, result from holding to that anchor. Be true to the spiritual ideals of honesty, virtue, chastity—the anchor of your life—bringing happiness and peace to your soul by following those ideals in daily life! I know that you will be happier in so doing. It is not a *belief*. It is not an admonition. Every joy, every happiness may be yours by conforming to the ideals as set forth by the Savior—

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matthew 6:33.)

Library File Reference: SPIRITUAL LIFE.

THE BEST FROM THE PAST

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Photo by H. Armstrong Roberts.

Happiness is neither within us only, or without us; it is the union of ourselves with God.

—PASCAL.

THE KEY TO HAPPINESS*

by Elder Marion G. Romney of the Council of the Twelve

According to Pascal, "Happiness is union of ourselves with God." I like this definition. To be in union with God is to be in harmony with him—in harmony with truth—which means to be in harmony with all things as they were, as they are, and as they are to be. One so in harmony partakes of the divine nature or love of God which Nephi said is "most desirable above all things," and to which the angel responded, "Yea, and the most joyous to the soul." (1 Nephi 11:22, 23.)

Conceding happiness to be the purpose of life, sincere and able men have sought earnestly to charter the course by which it may be had. Carrie Chapman Catt says that service to a just cause brings happiness; Bulwer thinks it is obtained by a sincere and unrelaxing activity for the happiness of others; Horace Mann avers that self-discipline to a high principle is happiness; and happiness, according to Coleridge, can only be built on virtue and must of necessity have truth as its foundation.

Henry Ward Beecher perhaps comes more directly to the point when he concludes that:

The strength and the happiness of a man consists in finding out the way in which God is going, and going in that way, too.

But even this fine statement does not tell us just how to be sure we are going in the way in which God is going.

The Case of the Skeptic

No one but Jesus has ever said:

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. (Matthew 11:28, 29.)

In this divine invitation is prescribed the true and only way to happiness.

But, says the skeptic, we have had Christ for 2,000 years and yet today mental distress—the antithesis of happiness—is as widespread among professing Christians as it is among pagans. These

skeptics point out that in our own Christian land mental illness is the nation's number one health problem; that one out of every four workers has a personality disorder; that at least 9,000,000 people (one in every 16) are today suffering from a mental or emotional disorder; that there are 650,000 people in mental hospitals—as many as there are in all other hospitals put together; that one out of every two patients who come to medical doctors, and one out of every three who go to general hospitals, are suffering from an illness linked to mental or emotional disorders; and that mental illness costs the public about \$1,000,000,000 a year in state and federal tax funds.

In an article in *Wisdom Magazine*¹ a few years ago, Katz and Thorpe stated that most people in the world are in distress—distress ranging from mild annoyance to unbearable agony, from momentary sorrow to lifelong suffering—and that more thousands become gravely distressed each year. "Ours," they conclude, "is the age of world wars and personal anguish."

In light of these conditions, the skeptic asks, how can it be soberly said that following Christ brings happiness? The answer is that the prevalence of these conditions does not disprove the formula; what it does prove is that the formula is not being followed. Generally speaking, professing Christians have not accepted the invitation of Jesus to take his yoke upon them. They have not taken even the first step. The widely accepted conclusion that professed Christians have taken upon themselves the yoke of Christ because they nominally accept the Bible, sing the same Christmas carols, and speak the same generalities, is a fallacy.

The Formula for Happiness

Jesus made it perfectly plain that to take up his yoke means to accept him for what he, in truth, is, receive his gospel in the manner prescribed by him, and keep his commandments. Because this cannot be done without a true knowledge and understanding of Jesus, he has prescribed as the first step—"Learn of me."

(Continued on following page.)

¹For Course 5, lesson of March 24, "We All Want To Be Happy"; for Course 7, lesson of March 10, "Faith and Repentance"; for Course 17, lessons of March 24 and 31, "Mission to the Lamanites" and "Mission to the Zoramites"; for Course 19, lesson of March 31, "The Gospel as a Way of Life"; for Course 25, lesson of January 14, "Return Unto Me"; for Course 27, lessons of January 21 and March 10 and 17, "Faith in Jesus Christ," "Come Unto Christ," and "Enduring to the End"; to support family home evening lesson 17; and of general interest.)

^{*}Excerpted from "Speeches of the Year," 1958, Extension Publications, Brigham Young University, Provo, Utah. Used by permission. ¹"What Makes People Act That Way," *Wisdom Magazine*, May, 1957.

The key to happiness is faith in the true and living Jesus Christ. Such faith is the key to happiness because it alone provides a motive strong enough to induce men to take upon themselves the yoke of Christ. Concepts of Jesus which strip him of his preexistence and resurrection will never induce nor sustain such faith.

Faith, the key to happiness, is a product of two things: first, knowledge of Jesus as witnessed by the scriptures; and, second, a testimony of the truthfulness of such witnesses. The scriptures affirm that Jesus is the firstborn of God in the spirit and his Only Begotten in the flesh. Contrary to the view that he "first became known to mankind 2,000 years ago," the scriptures record his activities in the great council in heaven held before the earth was formed. There he championed the gospel plan presented by the Father and was chosen and ordained to be the Redeemer. Pursuant to this appointment he participated in the creation of the earth and in placing men upon it. Under the Father's direction he became and is now the God of this earth.

To Adam and to the prophets of every subsequent gospel dispensation he revealed his own identity and the gospel plan. Begotten of the Father, he took upon himself mortality as the infant son of Mary. Rising to the climax of his work, he completed his mortal mission by suffering in Gethsemane the pains of all men. Dying on the cross and rising from the tomb, he won victory over death and brought immortality to every soul.

A Never-fail Formula

In the not-too-distant future he will bring in the millennium and reign personally upon the earth a thousand years, over a people enjoying unprecedented happiness. Their happiness will have been attained by their coming unto Jesus, taking upon themselves his yoke, and learning of him. Thereafter, following the final judgment, which Christ himself will render, he shall reign as King of kings and Lord of lords, eternally.

Such are some of the scriptural teachings concerning the Lord Jesus Christ. From a knowledge of these revelations, reinforced by the witness of the Holy Spirit that they are true, springs that faith which is the key to happiness. Possessed of it, men joyfully hearken to and follow the call of Jesus:

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. (Matthew 11:28, 29.)

This they do because they know in whom they trust and that he has the divine power to fulfill his promise. That promise has never failed.

"His People, Zion"

It is true that seldom have all members of a human society obtained the faith to take upon them the yoke of Christ. However, the scriptures do record two such instances.

The first concerns the people of Enoch, who flourished midway between Adam and Noah in an era marred by war and distress. Enoch, a mighty prophet, was ordained and sent forth by the Lord to cry repentance, preach the gospel, and baptize believers. This he did most effectively.

... So great was the faith of Enoch, that he led the people of God, and their enemies came to battle against them; and he spake the word of the Lord, and the earth trembled, and the mountains fled, even according to his command; ... and all nations feared greatly, so powerful was the word of Enoch. ...

And from that time forth there were wars and bloodshed among them [the people who fought against God]; but the Lord came and dwelt with his people, and they dwelt in righteousness.

... And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.

And the Lord called his people ZION, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.

... And lo, Zion, in process of time, was taken up into heaven. ... (Moses 7:13, 16-18, 21.)

It is interesting to note that after Enoch's Zion was taken into heaven, many who were left obtained faith in Jesus and were caught up by the power of heaven into Zion. (Moses 7:27.)

The other people were the Nephites who survived the destruction which, in America, accompanied the crucifixion of Jesus. Following his post-resurrection ministry among them:

... The people were all converted unto the Lord ... both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another.

And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

And they ... were blessed according to the multitude of the promises which the Lord had made unto them.

... And surely there could not be a happier people among all the people who had been created by the hand of God. (4 Nephi 2, 3, 11, 16.)

(Concluded on page 9.)

"While It's Moving, I Can Guide It"

by LaVerd John*



Art by Dale Kilbourn.

"While it's moving, I can guide it! When it's stopped, I can't!" exclaimed the young boy as he pushed his toy truck along the sandbox highway. The basic principle that motion is an essential condition of guidance is clearly demonstrated in this experience. Unfortunately, however, this important and essential truth is sometimes disregarded by teachers as they attempt to guide the activities and thought processes of their pupils.

While a pupil's thought processes are active, the thought direction can be changed. But if the train of thought is stopped, it will remain stationary and unguidable until started again. No change of direction can be effected until motion is restored.

In most learning situations, it is more efficient and effective to exert a directing force on thoughts and actions already in motion than it is to decrease the momentum or stop the action. This does not preclude the need, at times, to stop an activity for the welfare of the students. But even in such cases, attempts to guide will be ineffective until motion is restored.

Teachers often require pupils to become completely quiet before they begin their lesson presentations. This approach is sometimes necessary, but it often offends pupils and causes them to resist the teacher's attempts to start a new line of thought.

Regardless of how remote pupils' thoughts may be, it is usually more effective to relate the lesson content to the "on-going" thought patterns than it is to stop them and then try to start again. By moving in the same thought direction, while at the same time applying a guiding force, the teacher can usually

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ly turn the pupil's train of thought onto an appropriate learning path without decreasing the thought momentum.

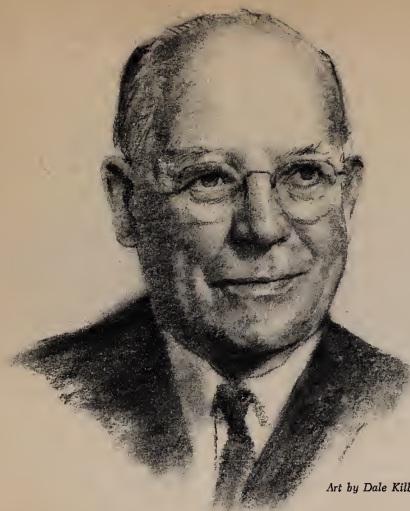
A teacher met her boisterous class with folded arms and stern expression. After every pupil had been stared into a state of complete silence, she said, "Please open your song books to page 39 and let's sing our opening song." The pupils found it extremely difficult to start from the stopped position and move in the direction suggested by the teacher. Several minutes passed before the pupils regained the high level of enthusiasm they enjoyed before the class began.

Another teacher greeted her exuberant class by saying, "I'm happy to see that you are so full of energy this morning. While you are so happy, let's sing our opening song!" By capitalizing on the momentum of the pupils' self-initiated activities, she maintained their high level of motivation while she guided them into the proper attitude for productive class participation.

It seems that effective pupil-guidance is accomplished when "on-going" thoughts and actions are gently but firmly turned in the proper direction by the teacher, without decreasing the thought momentum more than is necessary to negotiate the turn safely. The stopping and starting approach to guidance robs teachers of precious time and energy, frustrates the pupils involved, and violates the basic principle that motion is an essential condition of guidance.

The boy's experience with the truck on the sandbox highway demonstrates the futility of trying to guide a stopped object.

Library File Reference: TEACHERS AND TEACHING.



Art by Dale Kilbourn.

Elder Richards says, "I have always wished that the priesthood of the Church might be more diligent in attending Sunday School with their children. It would pay them great dividends." He believes this because he loves the Sunday School and acknowledges that it is—

A Great Influence for Good

by Elder LeGrand Richards
of the Council of the Twelve

I feel that the Sunday School helped me, as a young boy, to develop an appreciation for the gospel and a desire to grow into manhood worthy to help promote the Lord's work on the earth.

I was brought up in a country town. We had

(For Course 9, lessons of March 3, 10, and 24, "A Latter-day Saint Works and Prepares for Church Activity," "Why the Sunday School Was Established," and "Our Missionaries"; for Course 13, lesson of February 11, "The Return of the Missionaries"; for Course 15, lesson of January 28, "Paul's First Mission"; for Course 17, lesson of March 10, "Alma's Mission of Love"; for Course 27, lesson of January 14, "Servants of God"; to support family home evening lesson 22; and of general interest.)

Sunday School conferences which were often attended by members of the general board of Sunday School. I remember one such conference when I was a very young boy, and our visitors were Karl G. Maeser, who organized Brigham Young University under the direction of President Brigham Young, and George Goddard. Those of us who are old enough to remember Brother Goddard know what power he had as a singer and a director of music. In that particular conference he had us practice some of the Sunday School hymns with him. This was about seventy years ago, and I can still remember very vividly the hymns we practiced and the impression they made upon my mind as a boy.

Two Songs

The first is not in the hymnbook any more. It went like this:

*Take away the whiskey, the coffee and the tea
Cold water is the drink for me.* (Then it repeated.)

That made such an impression upon me as a boy that it has been difficult for me to ever drink anything but cold water! Once while on a train going toward Los Angeles, I went into the diner for breakfast. The waiter asked, "Are you ready for your coffee?"

I said, "No, thank you."

"Would you like some tea?"

"No, thank you."

"Would you have some postum?"

"No, thank you."

"Would you like a glass of milk?"

"No, thank you."

"What do you want to drink?" he asked.

I replied, "A glass of cold water, please."

He said, "You're the funniest man I ever did see."

The next hymn we practiced in that particular Sunday School conference was, "Who's On the Lord's Side?"

*Who's on the Lord's side? Who?
Now is the time to show;
We ask it fearlessly;
Who's on the Lord's side? Who?*

That impressed me so much as a boy that I figured I would like to be on the Lord's side all my life, and I have tried so to be.

Who's on the Lord's Side?

At a conference in Wyoming a few years ago, when I was the Presiding Bishop of the Church, I directed my remarks to the young people. At the close of the morning meeting, as I stood outside,

¹Hymns, Church of Jesus Christ of Latter-day Saints, No. 175.

a young boy of eight or nine came up to me and said, "Bishop, could I shake your hand?"

I said, "I can't think of anything I'd rather do than shake your hand."

We shook hands, and I can still see him looking up into my face as he said, "My bishop will never need to worry about losing me!"

I was thankful to hear the young boy make that statement. He was truly on the Lord's side, and I thought, "Wouldn't it be wonderful if every boy and girl in all Israel could make a statement like that!"

Testimony and Prayer

In that same conference, when I was a boy, we were asked to repeat in unison the testimony of the three witnesses to the Book of Mormon, and I was asked to lead the Sunday School in that recitation. That made such an impression upon me that I have loved the Book of Mormon ever since. I learned by heart the testimony of those three men—that an angel from God came down from heaven and brought the plates so that they beheld the engravings thereon, and that the writings were translated by the gift and power of God. How could anyone who loved the Lord not be impressed with such a testimony?

Another thing the Sunday School did for me as a boy. My mother had taught me to say my secret prayers at night, but not in the morning. We always had our family prayers night and morning. When I went to Sunday School, it seemed to me that one of the hymns they sang most often was: "Ere you left your room this morning, did you think to pray?" Then it goes on to say that "prayer will change the night to day."² I was so impressed with that hymn that I started having my own secret prayers in the morning, and I can recall working on the farm and reciting to myself often, "Prayer will change the night to day." The fact that prayer would do just that was marvelous to me!

The Lord Did Something Unusual for Me!

Some time after that I attended a sacrament meeting in which two returned missionaries reported their missions. In those days they traveled without purse or scrip, and they had slept out many a night. I don't know whether they said anything unusual in giving their reports, but the Lord did something unusual for me. When I left that meeting, although I was just a young boy, I remember that I felt like I could walk to any mission field in the world, if I just had a call to go. And I went home and got down on my knees and asked the Lord to help me live worthy to go on a mission when old

enough. Years later, when the train finally pulled out of the Salt Lake station, and I was on my way to my first mission in Holland, the last thing I called back from the platform to my loved ones was, "This is the happiest day of my life!" Truly, that mission proved to be one of the happiest experiences of my entire life. At times I felt as though I almost walked and talked with the Lord. When I returned from that mission and gave my report, I said, "I have had such a marvelous spiritual experience that I hope the Lord will send me on a mission just often enough that I can retain the spirit I have enjoyed in the mission field." That probably accounts for the fact that I have filled four missions. The Lord took me at my word!

A Great Influence for Good

After that I was called to be ward Sunday School superintendent, succeeding a man who had been called to be stake Sunday School superintendent. He left a model Sunday School. They used to bring out-of-town visitors there to see his Sunday School, and we had no difficulty in maintaining the high standard he had established. I learned to love the Sunday School and its influence upon the lives of those who attended. I have always wished that the priesthood of the Church might be more diligent in attending Sunday School with their children. I think it would pay them great dividends.

Library File Reference: SUNDAY SCHOOL.

If my mind is not engaged in any worship, it is as though I worshiped not. —Confucius.

THE KEY TO HAPPINESS

(Concluded from page 6.)

We Need Not Wait for Others

Some day this glorious condition will prevail upon the face of the earth. In my judgment it will come after the wicked have been removed in a world-wide cataclysm. It could come without such a cataclysm, if the people of the earth could but attain that faith in the Lord Jesus Christ which would induce them to take upon themselves his yoke.

In the meantime, it is comforting to know that we do not have to wait for others to conform in order to obtain for ourselves the peace and rest promised by Jesus. These divine blessings come to each one to the full degree to which his faith in Christ impells him to learn of Jesus and take up his yoke. This we can count on, regardless of the performance of others.

Library File Reference: FAITH.

²Hymns, No. 31.

To Mario Baker, a convert of three years, the ideal time to present the gospel to others is right now. He must be right, for in those three years he has brought 54 people into the Church.

THE IDEAL MOMENT

*by Leanon J. Brown**

When we consider the challenge: "Every member a missionary," as given to us by President David O. McKay, we find that we are nearly all idealists. We want to wait for the "ideal moment" to share the gospel with others. Perhaps a better word for it would be "procrastination." The ideal moment seldom comes, and opportunity presents itself so fleetingly.

When the situation is right we will tell this or that person about the restored gospel. We will invite the Johnsons to have home night with us. They seem like such a nice family—perhaps they would listen to the message of the gospel—but we'll wait until we have the new draperies or until we can make that special dessert.

We will take John Smith to a meeting when we are certain the speaker is just right, or when they change the teacher of the class. But two people can be in the same meeting, and one finds it a real spiritual experience while the other finds fault. If the individual is receptive, the Spirit teaches.

We feel reticent about imposing our beliefs. Perhaps we should let the receiver decide if we are imposing. A stake president sat next to a bishop from California in one session of general conference

in Salt Lake City. The bishop said he came from a town in old Mexico where many Church members lived. "I had to go to California though, to hear the restored gospel. Although I knew many Mormons in the town of my birth, no one ever talked to me about the Church. Their good example helped me accept the gospel later on, but they could have given me the message also."

We dream that when we retire we will go on a mission. It is much easier to think of sharing the gospel with people we have never met in far away places and imaginary situations, but in so doing we sometimes excuse ourselves from what can be done now. Most of us consider ourselves good neighbors, yet we often fail to share the only enduring gift we have to offer. We would not think of letting a neighbor know a second day of hunger for physical food. Yet how many of our neighbors, friends, and associates have endured years of spiritual hunger because of our lack of sensitivity?

Those who are born in the Church may take its beauty and joys for granted. How refreshing is the new convert with his contagious enthusiasm!

President Mario Baker, a convert of three years, is a man who believes that the ideal moment is *right now* and takes every opportunity to share the gospel with friends and relatives. Born of an English father, and a mother who told him she was a descendant of Montezuma, king of the Aztecs, President Baker is a descendant of Joseph through both Ephraim and Manasseh. Since his conversion in the fall of 1964 he has brought 54 people into the Church.

In May, 1967, when Mexico [City] Stake was divided, he was called to be first counselor to stake president Harold Brown.

When Elders Robert Smith and Gilberto Herrera knocked at his door that October day, three years ago, little did they know they would bring into the Church a man who would bring about the conversion of many, and that he would become an outstanding leader in the Church.

Fifteen days after Mario Baker heard about the Church, he and his wife and three children and their servant, were baptized. Brother Baker says, "Everything the elders told us was like something we had known before and were waiting to hear again. We couldn't receive the restored gospel fast enough. We asked the missionaries to come back every other night. I was teaching history in the military school of engineers; and as I read the Book

(For Course 9, lesson of February 4, "A Latter-day Saint Shares and Is Thoughtful"; for Course 13, lessons of March 3 and 10, "Who Is My Neighbor?" and "The Full Measure of Service"; for Course 15, lesson of March 3, "Paul Addresses a King"; for Course 25, lesson of March 3, "I Can Learn from You"; for Course 27, lessons of March 3 and 10, "Sanctification through the Spirit" and "Come Unto Christ"; to support family home evening lessons 24 and 27; and of general interest.)

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President Mario Baker (right), thrilled with the message of the gospel, tells fellow workers of his new-found faith.

of Mormon aloud to my family, it seemed to me the purest history I had ever read."

At the time of his conversion, he was also the engineer in charge of four building projects. Thrilled with the message of the gospel, he told his fellow workers of his new-found faith. When the news reached the owners of the buildings, however, each in turn asked him to leave. Six months of very difficult times followed for the Baker family. Their relatives told them they would not be welcome in their homes. The new members withstood this period with the courage of those who are truly converted. With the cheerful smile that is so much a part of him, President Baker says, "In a short time we were so successful in business that I was able to form my own company, and our families had invited us to be one with them again." The Bakers have since taught the gospel to Sister Baker's brother and family, who are not active members of the Church.

President Baker says, "I invite people to go to church with me. I let them see the gospel in action.

I like them to see how happy the members of my family are to be members of the Church, then I talk to them about the apostasy. The hardest step for most people is to accept Joseph Smith as a prophet, but I show them the Book of Mormon and tell them it is a testimony of his authority and calling. Then I ask them if I can send the missionaries to explain more. I always give them this challenge: 'If you still doubt, ask God with all faith and sincerity, and you will find the answer to all things.'"

Undoubtedly the real secret to President Baker's success in bringing people into the Church is his boundless enthusiasm and his determination to show others the happiness that can be found in living the gospel of Jesus Christ. With a similar attitude and the same sensitivity, we can all share the gospel as effectively as he does. We *can* and *must*, for as Paul has said:

... And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? (Romans 10:14.)

Those who hear the gospel from us will join those who have heard it from President Baker in exclaiming,

... How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! (Romans 10:15.)

President Baker attended general conference for the first time in October, 1967. When asked what impressed him most he answered, "I believe I was spiritually prepared, and I expected to see that great tabernacle, the choir, and all the general authorities sitting there on the stand. As I listened and watched the proceedings of the conference in that sacred building, I knew with all my heart that this was not a man-made organization.

"I was not prepared, however, for the surprise that comes to an engineer upon seeing the crude instruments with which the magnificent design and structures of early Mormonism were elaborated. The plan of the city and the church buildings impressed me greatly.

"But perhaps the thing that will stay with me longest is the warmth of the family who took me into their home and taught me by their loving kindness that we are truly brothers and sisters in the kingdom of God."

Good neighbors at home and abroad build the kingdom of God on earth.

Library File Reference: MISSIONARY WORK.



Our Father in heaven will reveal his will to us if we will keep in touch with him; if we will knock, seek, and ask in faith, for . . .

CONSTANT PRAYER IS EFFECTIVE PRAYER



by Leon R. Hartshorn*

Daniel, a Jewish exile in Babylon, had risen to a high position in the king's court, and he was envied by his associates. He was next in authority to King Darius, and the king's many other counselors plotted against Daniel to remove him from his position.

How Important Is Prayer?

Daniel was preferred by the king because "an excellent spirit was in him." Those who plotted against Daniel could find no error or fault in him and finally determined that the only way they could find "occasion" against him would be concerning the law of his God. They knew he would obey God before he would obey any man. So they proceeded to flatter the king into signing a proclamation decreeing that for a period of thirty days no petitions could be presented to anyone except the king; thus, he would be properly honored for his greatness. The penalty for disobedience was death in the lions' den.

Daniel, at the appointed hour, sent up his petitions to God as he always had, knowing full well what the consequences would be. His enemies heard and took him to the king, who, though much grieved, had Daniel cast into the lions' den and the door sealed. The king spent a sleepless night, and at daybreak he ran to the den and called out in a "lamentable voice":

. . . O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? (Daniel 6:20.)

Daniel, unharmed, replied with this significant statement:

(For Course 7, lesson of February 4, "A Boy's Prayer Is Answered"; for Course 17, lesson of March 31, "Mission to the Zoramites"; for Course 19, lessons of February 25 to March 17, "New Light Upon Relationship of Man to God"; for Course 27, lessons of January 14 and March 24, "Servants of God" and "The New Sacrifice"; for Course 29, lesson of March 24, "Spiritual Gifts"; and of general interest.)

My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before my innocence was found in me; and also before thee, O king, have I done no hurt. (Daniel 6:22.)

Daniel's attitude is a most fascinating one. He would rather face hungry lions than try to live his life for just thirty days without communication with God.

Jesus Teaches Us To Pray

The disciples of Jesus were with him "in a certain place" as he prayed. When he ceased, they said, "Lord, teach us how to pray." (Luke 11:1.) Jesus responded to their request and taught them. He first gave them a model prayer, the Lord's Prayer. He then told them the parable of the friend at midnight, which teaches the rewards of persistency. (See Luke 11:5-8.) Immediately after teaching this parable Jesus said:

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. (Luke 11:9.)

It is apparent that the Lord did not intend that prayer should be a one-way communication.

How Are Prayers Answered?

In September, 1823, the Prophet Joseph Smith knelt in his room and continued in prayer, persistently, for a long period of time. After everyone else

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in the family had gone to sleep, still he sought the Lord.¹

... On a sudden a light like that of day, only of a purer and far more glorious appearance, burst into the room.²

Though the light that filled the room was brighter than the sun at midday, still the light was not nearly so bright as that light that immediately surrounded the heavenly being who stood above the floor. The messenger spoke to Joseph and told him that his name was Moroni, that he was sent of God, and that Joseph's sins were forgiven him. He further informed him of an ancient record buried in a hill, and he, Joseph, was to translate it. Joseph Smith's humble, persistent prayer was answered.³ The Lord does not often send angels to answer prayers, nor does he often give men visions in answer to prayers. More often, prayers are answered in another way.

In the sixth section of the Doctrine and Covenants we read:

Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God? (Doctrine and Covenants 6:23.)

In the eighth section the Lord says:

Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost. . . . Now, behold, this is in the spirit of revelation. . . . (Doctrine and Covenants 8:2, 3.)

And again, in section nine:

... I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

But if it be not right you shall have no such feelings, but you shall have a stupor of thought. . . . (Doctrine and Covenants 9:8, 9.)

The Lord described in these verses a sure method of revelation.

¹On the evening of the 21st of September, 1823, previous to retiring to rest, our brother's mind was unusually wrought up on the subject, which had so long agitated his mind—his heart was drawn out in fervent prayer, and his whole soul was lost to everything of a temporal nature that earth, to him, had lost its charms, and all he desired was to be prepared in heart to commune with some kind messenger who would communicate to him the desired information of his acceptance with God.

²At length the family retired, and he, as usual went his way . . . he continued still to pray—his heart, though once hard and obdurate, was softened, and that mind which had often flitted, like the "wild fire of passage," had settled upon a determined basis not to be decoyed or driven from its purpose.

³In this situation hours passed unnumbered—how many or how few I know not, neither is he able to inform me, but suppose it must have been eleven or twelve and perhaps later, as the noise and bustle of the family, in retiring, had long since ceased. . . . (Francis W. Kirkham, *A New Witness for Christ in America*, Vol. 1, chapter 7, "The Oliver Cowdery Letters Concerning the Translation," pages 85, 86.)

⁴Francis W. Kirkham, *A New Witness for Christ in America*, page 86; *Later-day Saints Messenger and Advocate*, February 1835, page 79.

⁵See above references and Pearl of Great Price, Joseph Smith 2:29-43.

A Happy Ending

A few years ago a very bright, young American was studying in France on a scholarship. He met an intelligent young lady from Wales who also was studying in France. They fell in love, were married, and soon after came in contact with Mormon missionaries. The husband was patient, listened, attended a conference with the elders, and was totally unimpressed. He believed that, in general, the people he saw were not well educated and that the elders did not represent the true Church. Early one morning, as he awoke, he turned and looked at his wife. Her countenance had changed. He had never seen her look so radiant and so happy. He looked at her intensely and said, "You know what the elders have told us is true, don't you?"

She quietly replied, "Yes, I know. And that which is most important to me now is for you to know also."

He arose, dressed, and went outside. He walked into the country. He walked, he thought, he meditated, he prayed; and he repeated this process over and over, hour after hour, all day long. Later, reflecting back on the experience he said:

"In the evening a feeling came over me which filled me from the top of my head to the soles of my feet, and I knew, as my wife knew, that what the elders had told us was true."

He was asked, "Then what did you do?"

He said, "The first thing I did was reach into my pocket and take out a list of questions I had prepared. They were intellectual questions; I thought I could confound the elders with them. I took the list of questions, carefully tore it up, and threw it away. They were no longer important to me. My entire frame of reference had changed. I now knew that God lived. I had felt his Spirit. I now knew that the gospel was true."

The Lord will reveal his will through his Spirit if we persistently knock, seek, and ask in faith, nothing wavering.

Let us always remember the words which the great Prophet Alma spoke to his son Helaman as he admonished him to seek the guidance of the Lord continually:

Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day. (Alma 37:3.)

Library File Reference: PRAYER.



“...I AM WHAT I AM”

by Ralph E. Packard*

A few years ago I attended a national convention with several thousand other people. One of the principal speakers developed a sudden illness and was unable to attend. His presentation was read by an associate, and, as a few friends informally visited after the meeting, one member of the group casually remarked, “It’s too bad about Milt being sick; it would have been nice to see him again.” (The first name of the absent speaker was Milton.) Several members of the group reacted with a mixture of mild embarrassment and humor, for it was common knowledge that the ill speaker went by his *middle* name, rather than his first. The name-dropper’s embarrassment was acute. He had attempted to enhance his own status by appearing to be an intimate associate of a nationally known figure. Unfortunately, he was not even familiar with the name by which the man was commonly known.

The experience was a potent one for me, perhaps because the name-dropper was a personal friend and a man of influence and skill. He had evidently felt a need to impress the group but had been trapped by his own words.

At some time or other we all engage in such acts. Why had my friend, who was already held in high esteem by his associates, felt such a need? In some way he apparently felt inadequate and uncomfortable in the situation and had attempted to compensate for these feelings.

All of us have feelings about ourselves. Some of

(For Course 15, lesson of March 10, “Paul’s Greatest Victory”; for Course 17, lesson of February 11, “From Bondage to Freedom”; for Course 25, lessons of February 25 and March 10 and 17, “What Is Humility,” “He That Exalteth Himself,” and “Accepting Ourselves”; to support family home evening lessons 23, 25, and 26; and of general interest.)

these self-feelings are positive, others negative. Positive self-feelings lead to attitudes of self-acceptance, self-respect, self-confidence, and self-worth. Negative self-feelings, on the other hand, are typically associated with mental states such as lack of self-worth, self-pity, feelings of inadequacy, and lack of self-respect. An obvious task of each human being is to maximize positive self-feelings while minimizing negative.

The name-dropping incident did not represent an act of humility. The word *humility* connotes sensitivity, willingness to learn, basic respect for self, and basic respect for others. Behavior which exemplifies humility seems incompatible with acts which compensate for feelings of inadequacy. Lack of self-acceptance (i.e., self-rejection) and humility are, to use a concept from mathematics, inversely related: as one increases the other decreases, and vice versa. True humility calls for accepting ourselves as we are, not as we think we ought to be or as we would like to be. At first glance such a statement might seem at odds with the basic theme in Mormon theology emphasizing the need for personal improvement, growth, and progression. How can we accept ourselves as we are and still be motivated to grow and progress? The answer, I think, lies in the difference between stagnation and self-acceptance. The stagnating person has usually given up; he frequently is immersed in self-pity and is preoccupied

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with liabilities and feelings of worthlessness. The self-accepting individual, on the other hand, recognizes his limitations but knows also that he possesses both real and potential assets. He builds on these assets. To accept ourselves, both the desired and the undesired, the positive and the negative traits, is to establish a condition necessary for positive growth. As an example, some college students report they "freeze up" on examinations. They become so tense and anxious as they enter the testing situation as to become incapable of performing at the optimal level. Such individuals frequently possess strong negative feelings about their worth as students, and such feelings are related to the anxiety that impairs their test performance. On the other hand, students who accept both their academic assets and liabilities, be they "A" or "C" level performers, typically report no such debilitating anxieties.

There are many reasons for attempting to accept ourselves, not the least of which is the acceleration this imparts to individual growth. In addition, there is much objective evidence which indicates that *each* of us is superior to others in certain ways and inferior in others. Also, the scriptures affirm the fact that "the worth of souls is great in the sight of God." (Doctrine and Covenants 18:10.) Careful reading of this reference indicates that there are no strings, no conditions, attached. It does not read, "the worth of repentant souls" or "talented souls," nor does it introduce any kind of qualification. Should we not accept this injunction from On High and acknowledge the great worth of each individual soul, *including our own?*

In a frequently overlooked phrase, Jesus pointedly emphasized the need for self-acceptance and self-love. "And the second [commandment] is like unto it, Thou shalt love thy neighbour *as thyself*." (Matthew 22:39.) The implication is clear: to be capable of loving others requires that we first possess positive feelings toward ourselves. Then we become capable of fulfilling this second of the great imperatives. Note that the commandment is all-encompassing; again there are no qualifiers such as, "Thou shalt love thy righteous neighbour" or "thy pleasant neighbour." Just as we are to love our neighbor *as he is*, we are advised to love ourselves *as we are*, not as we hope some day to become.

The Apostle Paul was apparently well aware of this central concept. He seemed a man with many reasons for doubting his self-worth. The "thorn in the flesh" he referred to apparently represented a lifelong physical impairment. There is evidence to suggest he was physically unattractive. And for many years he had been a bitter persecutor of the followers of Christ. From his writings it seems certain that Paul keenly sensed these inadequacies, yet his true feelings toward himself are eloquently expressed in the following:

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain. . . . (1 Corinthians 15:9-10.)

May we all, with Paul, be willing to say with conviction, "I am what I am," and build upon this foundation.

Library File Reference: ATTITUDES.

1968 SACRAMENT GEMS

(January through August)

(Scriptural references not to be recited.)

for Senior Sunday School

January and February

Jesus said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

March and April

"And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them." (Luke 24:30.)

May and June

"... See that ye partake not of the sacrament unworthily; but see that ye do all things in worthiness." (Mormon 9:39.)

July and August

Jesus said, "... This is my body which is given for you: this do in remembrance of me." (Luke 22:19.)

for Junior Sunday School

January and February

Jesus said, "This is my commandment, That ye love one another, as I have loved you." (John 15:12.)

March and April

Jesus said, "... This is my body which is given for you: this do in remembrance of me." (Luke 22:19.)

May and June

Jesus said, "This is my commandment, That ye love one another, as I have loved you." (John 15:12.)

July and August

Jesus said, "... Thou shalt love the Lord thy God with all thy heart." (Matthew 22:37.)

Seven Church missions have helped Eben R. T. Blomquist to realize the fulfillment of his confirmation blessing and to appreciate that God does move in a mysterious way—

"His Wonders To Perform"

*by Eben R. T. Blomquist**

It was a beautiful Sunday afternoon when Mother asked my brother and me if we would go with her to a meeting of the Mormon missionaries in a little room in Kornettgaten #9, Malmo, Sweden. Our mother was the sweet and lovely kind that would not force an issue, but in a persuasive way she said, "I would be very happy if you would come along." Rather reluctantly, we went.

Coming to the hallway outside the door, we hesitated. There was a circus in town. If we went to the meeting, we would be too late for the circus. Then, looking at the expression on Mother's face, we went in. In this little room a few faithful saints had gathered. The missionaries greeted us, and the meeting began with a hymn and prayer.

A new world opened up! We listened to the story of the vision of the Prophet Joseph Smith. We heard about the great apostasy which had taken place and of the restoration of the gospel. It was all so interesting that my brother and I agreed it was much better than if we had gone to the circus!

Repentance and Baptism

The little room was now our new church, and we visited it frequently. We spent every spare moment with the missionaries, learning more about the church teachings. One Sunday evening the subject was the Word of Wisdom. The spirit of repentance came so forcibly to me that when the meeting was over I went home and offered a silent prayer, then wrote in my diary these words:

"The 19th day of January 1905—from this day I shall never drink coffee or tea, nor use tobacco, nor use strong drink, with the help of the Lord." My brother, who was older than I, wrote beneath the entry: "Eben, if you keep this promise for one year I shall give you a present." When the year passed I called it to his attention, and he gave me a pair of suspenders. Sixty-two years later my promise still stands good, thanks to the Lord.

(For Course 7, lessons of March 10 and 17, "Faith and Repentance" and "Baptism by Immersion Is Necessary"; for Course 9, lesson of March 24, "Our Missionaries"; for Course 13, lesson of March 10, "The Full Measure of Service"; for Course 17, lesson of March 17, "Alma and Amulek"; for Course 19, lesson of March 31, "The Gospel as a Way of Life"; for Course 27, lesson of January 14, "Servants of God"; for Course 29, lesson of March 24, "Spiritual Gifts"; to support family home evening lesson 22; and of general interest.)

Months passed before someone asked when we would be baptized. We were ready, eager, and happy; and the time was set for July 8, 1906. The evening was a little cloudy, and since the baptisms were to take place in the open sea, we were concerned; but a prayer was offered, and the waves subsided. As the moon peeped forth on the horizon, the baptisms were performed by Elder Alfred M. Nelson of Tooele, Utah. We sat on a large rock to be confirmed, and when the elders laid their hands upon our heads and confirmed us members of The Church of Jesus Christ of Latter-day Saints, marvelous blessings were promised. I was told, "Your name shall be known to kings and rulers and magistrates, and you shall preach the gospel to many people." Realizing that all blessings are predicated upon our own faithfulness, this statement was a challenge as well as a prophecy.

A Prayer About A Question

Our family soon decided that we needed a new home in Zion where we could listen to the prophets of God and prepare for missionary work. We came to the United States in 1908. In 1911 I was called to go on a mission back to Sweden. My income was meager, but Father and Mother were now prepared to send me \$15.00 a month, which was more than I needed. How blessed could one be!

On arriving in Sweden I found the mission president ready to be deported from the country because of the influence of the government-controlled Lutheran Church. He and many of the elders were sent home at this time; and the rest of us waited anxiously, hoping we might remain to perform the work we had been sent to do. One by one the missionaries were called to the police station for interrogation. The first question asked was, "Are you an American citizen?" My companions answered, "Yes." I prayed that I would not be asked that question, because I had not been in America long enough to become a citizen. When my turn came I was

*Eben R. T. Blomquist has served the Lord since his baptism in 1906. He has filled seven missions for the Church, three times as mission president, (Swedish Mission, 1946-1949; 1954-1956; Emigration Stake, 1950-1952). He has held positions in Sunday School, YMCA, welfare committee, high council, and stake Aaronic Priesthood committee. He was president of the combined Scandinavian choirs and at present is a sealer in the Salt Lake Temple.

asked only my name. My prayer was answered. Had the police found out that I was not an American citizen, I would have been called to serve in the Swedish army; but the Lord had something else for me to do. The words spoken at my confirmation came to mind: "Your name shall be known to magistrates. . . ."

Later, one man who held a position in the Swedish government pleaded for justice saying, "You cannot drive out all the American citizens because they believe differently." Through his influence the missionaries were allowed to remain in the country.



Art by Dale Kilbourn.

Trust in the Lord

Since I spoke Swedish, I was soon called to preside over branches and districts. Each Monday morning my companion and I packed a satchel with tracts and pamphlets and walked into the country, not knowing where we would eat or sleep. Our motto was, "Trust in the Lord." One stormy day, which turned out to be wet and snowy toward evening, we were turned down at many places when we asked for lodging. All we could see before us was a dark and lonely forest. My companion and I stepped off the road, bared our heads, and told the Lord that we had done our duty, and now we were tired, cold, and hungry, and needed a place to stay for the night. When we finished praying, we opened our

eyes and in the distance we could see a dim light, with a path leading to a house. When we arrived at the house, we knocked at the door, and a kind lady said, "Come in." A fire was burning in an open fireplace. We were invited to take off our coats, and even our shoes. A table was spread with a lovely dinner, as if the Lord had prepared everything for us. That night, after we had presented the gospel story to the family, we slept in a fine bed. In the morning the wife served us a good breakfast. We blessed the family and praised the Lord for preparing this lovely home for his humble servants.

We Ought To Obey God Rather Than Man!

In the town of Waxio we rented a hall and held a meeting. Seated on the front row were a number of Lutheran priests. We could tell who they were by the clothing they wore. For the first time in 20 years a Mormon meeting was being held in this town. We bore testimony of the restored gospel—of the fact that the true Church of Jesus Christ was organized in 1830, and that God and his Son had appeared to a young man by the name of Joseph Smith. The Lutheran priests took issue. After the meeting was over, they called the sheriff. I was arrested for preaching doctrines not in accordance with the Lutheran evangelical gospel and called before a church council. I was informed that if I preached another sermon I would be fined 300 kronor (about \$75.00). I asked if I would be permitted to quote from the Bible, and upon receiving permission, I read:

. . . Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men. . . . And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. (Acts 5:28, 29, 32.)

After reading this, I said, "Times have not changed much after almost 2,000 years. Church councils are still being held, but I shall join with Peter in answering, 'We ought to obey God rather than man.'"

Later I was arrested again and brought before the court, declared guilty, and told I could pay the fine or spend 18 days in jail. I appealed the case to a higher court and waited. Meanwhile, I preached the gospel of Jesus Christ, remembering the words of my confirmation, "Your name shall be known to magistrates. . . ." It took the higher court two years to decide that they should sustain the lower court. By then my mission was finished, and I had returned home to my family.

Library File Reference: CONVERSIONS AND CONVERTS.



Art by Dale Kilbourn.

COMPARISONS

by Reed H. Bradford

Why Can't You Be Like Jim?

"There were six of us in our family. My oldest brother had a brilliant mind, and he used it in a most effective way. In grammar school, junior high, high school, and college he received nearly straight A's in his classes. I remember how easily he could work the math problems. But with me it was different. When I was first introduced to math, I tried to understand the problems, but they were very difficult for me. I really tried, but in spite of my efforts I received only average grades in math. Many of my teachers had also taught my brother, and I can still hear them say, 'My, your brother was brilliant. Are you going to be like him?'"

"At home, sometimes, it was the same way. I could see the disappointment in my mother and father's eyes when they examined my report card. One time I went to my room and cried when my father said to me, 'Why can't you be like Jim?' I'm not saying I worked as hard as I might have; maybe my methods of study were not as good as they could

have been. But of one thing I am certain, math was not as easy for me as it was for Jim.

"I still have some unfortunate feelings about this. In the first place, I feel sad because I don't have Jim's ability. As I look back I also see that the resentment I developed toward my parents began early in life. I do appreciate and love them in many ways, but I don't have a spontaneous feeling of warmth toward them because somewhere down deep I feel they asked me to do something I could not do; and has injured our relationship.

"Finally, there has always been distance between Jim and me. I suppose I resent him, too, because he is a symbol of what I would have liked to be but am not."

• • •

Competition Was Ruthless

"I was reared in a small community. My relationship with my mother and father, brothers and sisters, was excellent. We had the normal number of disagreements, but underlying everything was a deep respect and love for one another. We did many things together. Whenever it was possible we ate breakfast and dinner with everyone present. We went to church as a family. Father and Mother treated us in such a way that we knew nothing was more important in their lives than their children. I remember one time a neighbor came over to our place and saw us using Dad's tools. He said to Dad, 'Isn't it rather foolish to let children play with such expensive tools?' I shall always remember Dad's reply. 'Jake,' he said, 'I can always buy new tools but not new children.' That morning I realized in a deep way how much he loved me.

"Going to school in our small community was a pleasant experience for me. Our teachers not only knew us, they also knew our parents and kept in close contact with them. It was really a team effort, with the teachers, parents, and students involved together.

"But I shall never forget when I left our small community to attend a big university. I had been quite a leader in our community, in school, in church, and elsewhere. But here things were quite different. Though I worked hard, I could not achieve the marks I had received in high school. The competition was ruthless. Some teachers marked on the curve, which meant that only a certain percentage of the students could get A's. Many students were so anxious for those high marks they were willing to cheat in order to get them. Thus, school was no longer such a pleasant experience for me."

• • •

A Deep Conflict

"I have a real conflict in my life. As a very suc-

(For Course 19, lessons of March 17 and April 23, "Relationship of Man to God" and "The Gospel as a Way of Life"; for Course 25, lessons of March 3 to 17, "I Can Learn from You," "He That Exalteth Himself," and "Accepting Ourselves"; for Course 27, lessons of March 3 and 24, "Sanctification Through the Spirit" and "The New Sacrifice"; to support family home evening lessons 18 and 24 to 26; and of general interest.)

Thirty-seventh in a Series To Support the Family Home Evening Program

cessful businessman I have made a lot of money and held many positions of importance in our community. I was born and reared in the Church, and ever since I was a child I have been active in it. What is my problem? During the week I spend a lot of time in business competition. I have learned business practices that bring financial success. But sometimes success is achieved at the expense of my fellow human beings. On Sunday I go to church and study such teachings as, 'This is my commandment, That ye love one another, as I have loved you.' (John 15:12.) One of the members of my quorum is also a business competitor. I have a deep conflict in my feelings toward him. On Sunday I tend to feel one way toward him, but during the week there are other feelings."

• • •

One of our common practices in life is that of rating one another. Basically, as human beings, we want acceptance from each other. And so, consciously or unconsciously, we compare one person with another according to his affect on us, and according to his performance.

In order to achieve a high level of performance from workers, it is necessary to have standards in an organization or business. The performance of the individual is compared with the standards. Those who perform well are rewarded, those who do not suffer in some ways. Sometimes they are punished; sometimes they simply do not attain recognition, financial rewards, or honors.

It is easy to understand, therefore, why competition occupies such an important place in life. We compete to raise our rating. Some competition has excellent results; for example, the competition that is carried on to understand and control the physical universe so that it yields to man some important needs. Many, too, have pointed out that competition stimulates the attainment of high standards. This is true. But as the above case studies illustrate, certain kinds of competition have their evil effects.

What We Do With What We Have

Each of us is a child of his Heavenly Father and comes into this world with some distinctive characteristics. One child has a gift in mathematics, another in music, and so on. But in the same family there may be children with less ability than others. To ask a child to do some things he cannot do is cruel. As parents, we must spend time studying the capabilities of each child. We should let him try out a number of things until he discovers the areas for which he has ability and from which he derives satisfaction. And always we should treat him as an individual in his own right.

Each of us must also learn an important principle: Our final evaluation by our Heavenly Father will be dependent upon what we do with what we have. He is aware of our abilities. He knows the circumstances under which we live. All that he asks of us is that we make a true commitment to him, that we seek to know his principles and apply them. The Savior has promised to everyone who does this:

... My Father will love him, and we will come unto him, and make our abode with him . . . the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (John 14:23, 26.)

A Lasting Recognition

The rewards our Heavenly Father has asked us to seek are not to be attained at the expense of our brothers and sisters. Rather, he wants us to help each other, to inspire and to love each other. Thus, we help one another along the way to becoming eternal sons and daughters of our Father in heaven. Paul has stated it so well:

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. (1 Corinthians 12:12-14.)

We can, therefore, attain lasting recognition from two sources: First, we should try to do our best. When we have done that, we should find peace. No one can do better than his best. Instead of thinking that someone else does better, let us give the creative power in our souls a chance to develop. Let us go to the Lord and ask him to help us. He has promised that he will magnify us under these circumstances. This can be a source of deep satisfaction.

Our second recognition should come from knowing that we have the love and understanding of Jesus Christ. He said:

And now, verily I say unto you, and what I say unto one I say unto all, be of good cheer, little children; for I am in your midst, and I have not forsaken you; and inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours. (Doctrine and Covenants 61:36-37.)

Again he said, "Peace I leave with you, my peace I give unto you. . . ." (John 14:27.) Is there any greater blessing than to experience such love and peace?

Library File Reference: HUMAN RELATIONS.



THE TEEN-AGER AND THE CONCERT RECITATION

It is probable that the majority of Sunday School boys and a large number of Sunday School girls intend to be missionaries. It would logically follow from this intention that they would welcome the opportunity to learn scriptural quotations they will frequently use in their missionary efforts.

Then why do some of the teen-agers of fifteen years and older balk at the concert recitation? There are many reasons.

Sometimes the teacher wrongfully looks at the recitation in the worship service as the purpose of the activity—as an end result rather than as a means to an end. Some teachers are so far removed from the spirit of the concert recitation that it becomes merely a concert reading as they distribute written slips for their class members to read. It is hard for a self-conscious teen-ager not to feel foolish when he stands up before a congregation just to read a verse of scripture that his teacher has copied for him.

Sometimes pupils at this age are embarrassed to turn and face the congregation when they recite.

Sometimes the teacher is not converted to the concert recitation because he feels the scripture is not sufficiently connected with the concept of the lesson to justify its use as a tool for memorization. His lack of enthusiasm is transferred to the pupils.

We believe the concert recitation is a useful missionary aid, and that if it is properly presented it will be accepted by the young people. We have seen this result. Where it succeeds, teachers have emphasized the following:

1. The verse to be memorized should bear some relation to the subject matter or the objective of the lesson, or one of the series of lessons for that month.

The general board will try to correlate these verses with the lessons assigned. However, it is only in the teacher's organization of his lesson presentation that true correlation can be had.

2. The pupil should have a reason for his efforts. The teacher should explain that the verse is chosen from those recommended for memorization by missionaries, and is one that the pupil will need when he goes into the mission field.

3. The teacher should realize that the purpose of the recitation is *memorization* of the scripture. Presenting the recitation in the worship service is only motivation for memorizing and remembering. The teacher should never provide written slips of paper to read, nor condone their use.

4. The teacher should sense the reluctance of pupils to do anything which they may consider childish. If they prefer not to turn and face the congregation, let them respond facing the member of their class at the pulpit who has just finished explaining the meaning of the verse they are reciting. If they prefer not to stand, let them sit.

The steps of the concert recitation are: (a) memorization in class, which may be achieved by reciting the scriptural verse repeatedly for the two months preceding its presentation in the worship service; (b) a two-and-one-half-minute explanation of this

scriptural verse at the pulpit by a member of the class; and (c) recitation of the verse by members of the class in the worship service. These are the three essentials. How they are accomplished can best be determined by each teacher.

—Superintendent

David Lawrence McKay.

BY POPULAR REQUEST!



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COMING EVENTS

April 5, 6, 7, 1968

General Conference

• • •

April 7, 1968

Sunday School Conference

• • •

April 14, 1968

Easter Sunday

Answers to Your Questions

Fellowshipping

Q. Do class officers have a responsibility for fellowshipping?

A. One of the principal responsibilities of class officers is to make new members feel welcome and give them a feeling of belonging. Class officers should make friends with all new members who come into the class. When converts or investigators begin to attend, class officers should become friendly with them both inside and outside of Sunday School. (See "Fellowshipping in the Sunday School," *Sunday School Handbook*.)

Dual Role for Stake Sunday School Superintendent?

Q. Is it proper for the stake Sunday School superintendent to be a member of the stake high council?
—Lansing Stake.

A. Such an arrangement is the prerogative of the stake president. Among the advantages of such an arrangement is the position of authority the stake superintendent has as a high counselor in both visiting with bishops and attending high council meetings when Sunday School matters are discussed. The disadvantage of such an arrangement would include dividing of church service time be-

tween two important assignments and conflicting demands. With a somewhat reduced assignment load, the disabilities may not be great.

Ordering Sunday School Supplies

Q. How are Sunday School supplies obtained?

A. The Church Distribution Center, 33 Richards Street, Salt Lake City, Utah 84103, distributes Sunday School supplies. If you will write them they will send you Sunday School department requisitions. This will enable you to order any Sunday School supplies that are listed in the catalog.

—The General Superintendency.

Memorized Recitations

for March 3, 1968

Scriptures listed below should be memorized by students in Courses 11 and 17 during January and February. Each class should recite in unison the passages for its respective course during the Sunday School worship service of March, 1968, fast day.

COURSE 11:

(This scripture encompasses the

law of love as given by Jesus Christ, in which he asks us to love our enemies as well as our friends. Only by obeying this law in its entirety can we be made perfect.)

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

—Matthew 5:48.

COURSE 17:

(In this scripture Paul discusses

the eternal organization of God's church.)

"Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

—Ephesians 2:19, 20.

1968 MEMORIZED RECITATIONS

COURSE 9 COURSE 13	January	Doctrine and Covenants 88:124 Hebrews 5:4
COURSE 15 COURSE 19	February	Mark 6:12 John 8:58
COURSE 11 COURSE 17	March	Matthew 5:48 Ephesians 2:19, 20
COURSE 9 COURSE 13	April	John 14:1, 2 1 Corinthians 15:21, 22
COURSE 15 COURSE 19	May	Matthew 24:4, 5 Alma 11:40
COURSE 11 COURSE 17	June	John 8:31, 32 Moroni 10:4, 5
COURSE 9 COURSE 13	July	John 15:16 2 Nephi 25:23
COURSE 15 COURSE 19	August	1 John 3:2 Alma 11:40

OUR WORSHIPFUL HYMN PRACTICE

Senior Sunday School Hymn for the Month of March

HYMN: "Upon the Cross of Calvary"; author, Vilate Raile; composer, Leroy J. Robertson; Hymns—*The Church of Jesus Christ of Latter-day Saints*, No. 221.

As we approach the remarkable events of the Easter season, our thoughts are turned even more than usual to the overwhelming sacrifice of our Lord. Although we remember him each time we partake of the sacrament, it behooves us to try and realize the awesome nature of his suffering, that we might more fully appreciate our blessings in his death and subsequent, triumphal resurrection. It is, of course, the latter event upon which our attention should be ultimately centered. But without Jesus taking upon himself the sins of all mankind, he would not have been the Savior of the world, as we know him to be.

In his powerful manner, James E. Talmage tells us about Christ's death:

Jesus the Christ was dead. His life had not been taken from him except as he had willed to permit.

Sweet and welcome as would have been the relief of death in any of the earlier stages of his sufferings, from Gethsemane to the cross, he lived until all things were accomplished as had been appointed. In the latter days the voice of the Lord Jesus has been heard affirming the actuality of his suffering and death, and the eternal purpose thereby accomplished. Hear and heed his words: "For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him." (Doctrine and Covenants 18:11.)

The hymn selected to commemorate these events is a simple, yet eloquent, one by one of our most gifted musicians. Interestingly enough, it is not couched in somber terms; rather, the music is straightforward, yet gently reassuring, combining the quiet awareness of our sorrow for the terrible price paid with the recognition

—James E. Talmage, *Jesus the Christ*; Deseret Book Company, Salt Lake City, Utah, 1928; page 662.



that through this act Christ, "dying, brought new birth through resurrection's miracle to all the sons of earth."

To the Chorister:

You will note the metronomic indication for this hymn is about one beat per second, and great care should be taken that it does not go faster, in order that the impact of the text may be fully realized. Too much cannot be said for illuminating the hymn's text for the singers. A perfunctory attitude on the part of the chorister, or a lack of awareness of the tempo, will make an otherwise worshipful experience dull and uninspiring. For this hymn the conducting pattern should be free from any extraneous motions; a dignified, straightforward beat is required. If you are constantly aware of the text, you cannot fail to make this hymn meaningful to the congregation.

—Ralph Woodward.

Junior Sunday School Hymn for the Month of March

HYMNS: For the first two Sundays in March let us review hymns learned in 1967. From *The Children Sing*: "For the Beauty of the Earth," No. 25; "How Lovely Are the Messengers," No. 186; "Beautiful Savior," No. 195.

For the remaining four Sundays before Easter let us prepare the hymns outlined for the Easter program:

"Hosanna," *The Instructor*, October, 1967, page 392; also page 24, this issue.

From *The Children Sing*: "Jesus Is Our Loving Friend," No. 21; "I Think When I Read That Sweet Story," No. 9; "I Know That My Redeemer Lives," No. 17.

From *Sermons and Songs for Little Children*: "A Sacramental Song" and "I'll Remember Thee," page 9.

If children have been singing freely throughout childhood, they are often ready by age seven or eight to have simple, part-singing experiences. The preparation of the six hymns above for a special Easter program will occupy most

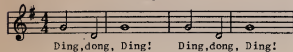
of the hymn-practice period in March, but this might be a real opportunity to beautify these familiar hymns with "something new for Easter."

Surely the twelve-month poster (see *The Instructor*, January, 1968) for the month of March will show a beautiful scene of Easter sunrise, which will be most effective next to February's picture of

the resurrected Christ. And although "Hosanna" is not a new hymn, it might represent our six Easter hymns on the poster.

"HOSANNA"

For hundreds of years people have felt such a joy at Easter that they have constructed huge, powerful bells to fill the air with joyful sound and to help them shout praises to our Heavenly Father. After we are certain the children know the song, we could remember those sounds by beginning with an introduction using some of the older children, or all the boys, singing:



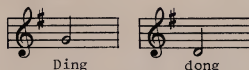
If this introduction goes well, this pattern of bell sounds can go right on throughout the hymn to the refrain.

At the refrain there is a wonderful opportunity to add an echo part during the *fermata* on "Hosanna - na!" Add each new idea only when the children are secure on the hymn itself and on each preceding idea introduced. By Easter morning the complete hymn might be as shown in the music on the next page.

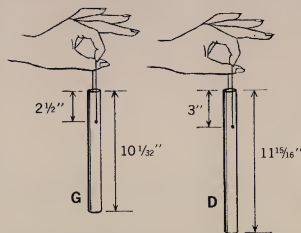
If you are quite adventuresome, you might bring the children great

delight by using real bell sounds. A piece of one-half-inch diameter electrical, thin-wall conduit (for sale at the hardware store for about 25¢) cut to a length of 10 1/32" will give the sound of G. (See below.)

A piece cut to a length of 11 15/16" will give the sound of D. (See below.)



It is a good practice to cut the length about 1/32" more than the finished length and file or grind it to the exact pitch after the string is attached. Drill a hole one-fourth of the way from one end and thread a loop of string through it with which to hold it and still allow free vibration:



The handles of two table knives will make good strikers. Two children can be chosen to play one bell-chime. (Take turns in practice

so that many children will have a turn.)

It will be a challenge for Junior Sunday School children to play the bells with the swinging rhythm of the hymn, but this is a very important growth for them to make if worshipful music is to have influence throughout their lives. The following suggestions will help develop the necessary sensitivity:

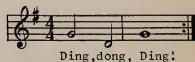
1. Be certain the hymn is thoroughly familiar (i.e., the children can sing it without piano and without the chorister's voice) before adding enrichment.

2. As children sing "Hosanna," have them feel the swing of the music by lightly joining their hands and gently swaying them from side to side in the rhythm.

3. Let half of the Sunday School sing the bell patterns while the other half sing the hymn, and vice versa.

4. If you are using the conduit tubing bells, you might locate two children who are finding the rhythm easily and invite them to play the bells while the others sing.

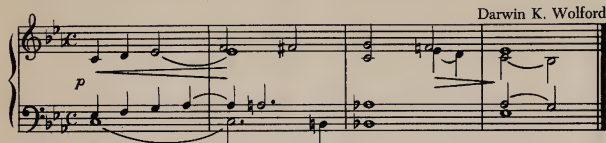
5. If you haven't made bells but would like to try a substitute effect, two children could be invited to play



on the piano while the others sing.

(Concluded on page 24.)

Organ Music To Accompany March Sacrament Gems



March Sacrament Gems

SENIOR SUNDAY SCHOOL

"And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them."¹

JUNIOR SUNDAY SCHOOL

Jesus said, "... This is my body which is given for you: this do in remembrance of me."²

¹Luke 24:30.
²Luke 22:19.

*Children, God delights to teach you,
By his Holy Spirit's voice
Quickly heed its holy promptings,
Day by day you'll then rejoice.¹*

"Dearest Children, God Is Near You"

*(An excerpt from the life of Wilford Woodruff, as
recorded in A STORY to TELL²)*

"While returning to Utah in 1850, with a large company of Saints from Boston and the east, on my arrival at Pittsburgh, I engaged a passage for myself and company on a steamer to St. Louis. But no sooner had I engaged the passage than the Spirit said to me, 'Go not on board of that steamer; neither you nor your company.'

(For Course 5, lesson of March 10, "We Trust Our Heavenly Father"; for Course 25, lesson of March 31, "Greater Love Hath No Man"; for Course 27, lesson of March 31, "Making Choices"; for Course 29, lesson of March 24, "Spiritual Gifts"; to support family home evening lesson 28; and of general interest.)

"The first steamer started at dark, with two hundred passengers on board. When five miles down the Ohio River, it took fire and burned the tiller ropes, so that the vessel could not reach the shore, and the lives of nearly all on board were lost either by fire or water. We arrived in safety at our destination, by obeying the revelation of the Spirit of God to us."

¹"Dearest Children, God Is Near You": Hymns, The Church of Jesus Christ of Latter-day Saints, No. 170.

²A Story to Tell, compiled by the Primary Association; Deseret Book Company, Salt Lake City, Utah, 1945; page 320.
Library File Reference: WOODRUFF, WILFORD.



Quarterly Outline of Sunday School Lessons

3rd Quarter, 1967-68

COURSE OF STUDY—1967-68	Course No. 3 Gospel Lessons for Little Ones	Course No. 5 Growing in the Gospel, Part I	Course No. 7 Living Our Religion, Part I	Course No. 9 What It Means to Be a Latter-day Saint	Course No. 11 Old Testament Stories	Course No. 13: The Life of Christ
APPROXIMATE AGES—1967-68	Nursery 3	Kindergarten 4, 5	Primary 6, 7	8, 9	10, 11	12, 13
Date of Lesson 1968 MARCH 3	Our Heavenly Father Tells Us What Is Wise For Us to Drink (9)	We Trust Our Parents (21)	Organization of The Church of Jesus Christ of Latter- day Saints (28)	A Latter-day Saint Works and Prepares for Church Activity (26)	The Sixth and Seventh Commandments (25)	Who Is My Neighbor? (25)
MARCH 10	Our Heavenly Father Tells Us What Is Wise For Us to Eat (10)	We Trust Our Heavenly Father (22)	Faith and Repentance (29)	Why the Sunday School Was Established (27)	The Eighth and Tenth Commandments (26)	The Full Measure of Service (26)
MARCH 17	Our Heavenly Father Wants Us To Be Wise in Our Play (11)	We Are Trusted (23)	Baptism by Immersion Is Necessary (30)	Other Helpers— Ward and Stake Leaders (28)	Aaron, the Spokesman (27)	The Parable of the Talents (27)
MARCH 24	Our Heavenly Father Has Wisely Planned a Time for Us To Rest (12)	We All Want To Be Happy (42)	Honoring the Sabbath Day and Keeping It Holy (31)	Our Missionaries (29)	Caleb, the Faithful Scout (28)	The Feast of the Tabernacles (28)
MARCH 31	Who Sleeps? (14)	Jesus Helps Us To Be Happy (43)	The Sacrament (32)	Our Temples— A Place for Sacred Service (30)	Balaam, the Covetous Priest (29)	Other Sheep (29)
APRIL 7	Where They Sleep (15)	Helping Others Makes Everybody Happy (44)	The Lord's Share—Tithing (33)	Our Privileges and Opportunities in the Temples (31)	Joshua, a Worthy Conqueror (30)	East of the Jordan (30)
APRIL 14	Easter Is A Happy Time (13)	Easter Is a Special Time (14)	Easter Lesson (15)	Easter—A Day for Gratitude (13)	Easter	Easter
APRIL 21	Who Awakens? (16)	Our Heavenly Father Has Special Helpers (15)	A Deacon (34)	Our Welfare Program (32)	Review (31)	In the House of Mourning (31)
APRIL 28	What They Do When They Awaken (17)	Special Helpers at Sunday School (16)	The Teacher and the Priest (35)	The Bible— A Sacred Record (33)	Deborah, Israel's Joan of Arc (32)	"He That Was Lost" (32)
MAY 5	We Help Father and Mother Within the Home (18)	We Worship at Sunday School (17)	The Missionaries (36)	The Book of Mormon— Another Sacred Record (34)	Ruth, the Girl from Moab (35)	Little Children (33)
MAY 12	Mother's Day Program (19)	Our Mothers Help Us Worship (19)	Mother's Day (21)	We Are Thankful for Our Mothers (20)	Review (Mother's Day)	Review (Mother's Day)
MAY 19	We Help Father and Mother Outside the Home (20)	A Special Time for Worship (18)	The Power of the Priesthood (37)	Other Sacred Records (35)	Gideon, the Humble (33)	Before the Feast of the Passover (34)
MAY 26	We Help Grandmother and Grandfather (21)	Books Help Us Worship (20)	Working Together (38)	Review	Samson, the Giant Weakening (34)	An Evening Among Friends (35)

*Junior Sunday School lessons have been rearranged for more effective presentation at appropriate times of year. Enrichment in *The Instructor* will be planned to support lessons as outlined.

Quarterly Outline of Sunday School Lessons

3rd Quarter, 1967-68

Course No. 15 The Church of Jesus Christ in Ancient Times	Course No. 17 Life in Ancient America	Course No. 19 The Gospel Message	Course No. 23 Teaching the Gospel	Course No. 25 Family Home Evening	Course No. 27 Messages for Exaltation	Course No. 29 The Articles of Faith
14, 15	16, 17	18, 19, 20, 21	Preservice Teachers— Adults	Family Relations— Adults	Gospel Doctrine Adults	Gospel Essentials— Adults
Paul Addresses a King (23)	Alma and His Problems (25)	Relationship of Man to God (Continued) (24)	The Church's Plan for Teaching (23)	I Can Learn from You (24)	Sanctification Through the Spirit (24)	The Primitive Church (The Apostasy) (24)
Paul's Greatest Victory (24)	Alma's Mission of Love (26)	Relationship of Man to God (Continued) (25)	Preparing for Church Teaching (24)	He That Exalteth Himself (25)	Come Unto Christ (25)	The Apostasy (continued) The Restoration (25)
Paul's Contribution to the Church (25)	Alma and Amulek (27)	Relationship of Man to God (Continued) (26)	Teachers Must Become Scholars (25)	Accepting Ourselves (26)	Enduring to the End (26)	Organization and Government in Restored Church (26)
The Church of Christ in the First Century (26)	Mission to the Lamanites (28)	Review	Your Stewardship (26)	How Far Have We Come? (27)	The New Sacrifice (27)	Spiritual Gifts (27)
The Church of Christ on the American Continent (27)	Mission to the Zoramites (29)	The Gospel as a Way of Life (27)	Summary and Evaluation (27)	Greater Love Hath No Man (28)	Making Choices (28)	The Holy Bible: Old Testament (28)
Review	Helaman (30)	The Gospel as a Way of Life (Continued) (28)	Graduation	Every Good Gift (29)	Review	The Holy Bible (Continued) (29)
Easter	Easter	Easter	If Teacher Training lessons were started later than Sept. 24, 1967, complete course during these weeks.	Easter	Easter	Easter
Peace, and then the Sword (28)	Shiblon (31)	The Gospel as a Way of Life (Continued) (29)		Rejoice With Them That Rejoice (30)	"Be Ye Therefore Perfect" (29)	The Book of Mormon (30)
The Church in the Roman Empire (29)	Corianton (32)	The Gospel as a Way of Life (Continued) (30)		A Haughty Spirit (31)	The Power of Prayer (30)	The Book of Mormon (Continued) (31)
Europe (30)	Moroni vs. Zarahemnah (33)	Eternal Nature of Covenants and Ordinances (31)		Planning to Highlight Others (32)	A Personal Commitment to the Savior (31)	The Book of Mormon (Continued) (32)
(Mother's Day)	Review (Mother's Day)	Eternal Nature of Covenants and Ordinances (cont) (32)		Mother's Day	Mother's Day	Mother's Day
Men in Revolt (31)	Moroni vs. Amalickiah (34)	Review		Highlighting the Importance of Others (33)	The Role of the Prophet (32)	The Book of Mormon (Continued) (33)
Luther Drives Nails into a Church Door (32)	Moroni vs. Ammoron (35)	New Light on the Fall and Atonement (33)		First Things First (34)	Overcoming Through Christ (33)	Review

Numbers in parentheses are manual lesson numbers.

Note: Lesson outlines for southern hemisphere, beginning March 3, 1968, will be printed and mailed separately.

*"Giving thanks always for all things unto God and the Father
in the name of our Lord Jesus Christ."*

—Ephesians 5:20.

PRAYER FOR A CHILD*

(A Flannelboard Presentation)

*Bless this milk and bless this bread.
Bless this soft and waiting bed
Where I presently shall be
Wrapped in sweet security.*

*Through the darkness, through the night
Let no danger come to fright
My sleep till morning once again
Beckons at the window pane.*

*Bless the toys whose shapes I know,
The shoes that take me to and fro
Up and down and everywhere.
Bless my little painted chair.*

*Bless the lamplight, bless the fire,
Bless the hands that never tire
In their loving care of me.
Bless my friends and family.*

*Bless my Father and my Mother
And keep us close to one another.
Bless other children, far and near,
And keep them safe and free from fear.*

*So let me sleep and let me wake
In peace and health, for Jesus' sake.
Amen.*

—Rachel Field.

How To Present the Flannelboard Story:

Scene: Indoors. (This will be a "build-up" flannelboard story. No figures will be removed; each figure will be placed on in its turn until all of the figures are on the flannelboard.)

Action: Boy kneeling in prayer. Place each item on the flannelboard as the boy mentions it in his prayer.

Boy kneeling in prayer. (ML55)

Bless this milk and bless this bread. (ML56)
Bless this soft and waiting bed (ML57)
Where I presently shall be
Wrapped in sweet security.

Through the darkness, through the night (ML58)
Let no danger come to fright

My sleep till morning once again (ML59)
Beckons at the window pane.

Bless the toys whose shapes I know. (ML60)
The shoes that take me to and fro
Up and down and everywhere. (ML61)
Bless my little painted chair. (ML62)

Bless the lamplight, bless the fire, (ML63)
Bless the hands that never tire
In their loving care of me.
Bless my friends and family. (ML64)

Bless my Father (ML65) and my Mother (ML66)
And keep us close to one another.
Bless other children far and near (ML67)
And keep them safe and free from fear.

So let me sleep and let me wake
In peace and health, for Jesus' sake.
Amen.

(For Course 3, lessons of February 4 and March 17 and 24, "Our Individual Prayers," "Our Heavenly Father Wants Us To Be Wise in Our Play," and "Our Heavenly Father Has Wisely Planned a Time for Us To Rest"; for Course 5, lessons of February 4 and 11 and March 10, "There Are Many Times When We Pray," "Our Heavenly Father Answers Our Prayers," and "We Trust Our Heavenly Father.")

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Library File Reference: PRAYER.



ML 57



ML 56



ML 58

ML 59



ML 62



ML 66



ML 55



ML 67

Christ on the Lake Gennesaret

BY HAZEL LEWIS

THE STORY

Jesus had spent the day healing the sick, casting out evil spirits, and preaching to the people. Toward evening he was, no doubt, exceedingly weary because of his strenuous day. To escape for a little while from the multitudes which constantly followed him, he decided to go into a ship with his disciples and sail to the other side of the Sea of Galilee (often called the Lake of Gennesaret). Hoping to get some much needed rest, he went to the "hinder part of the ship" and fell asleep "on a pillow." (Mark 4:38.)

Some people followed after him in other little ships. The scriptures do not tell us anything further about them. We might assume that they saw the storm approaching and accordingly returned to shore.

It was not unusual for wind storms to lash the Sea of Galilee. The geographical conditions in the immediate neighborhood of the Sea caused sudden and abrupt temperature changes and disturbances in the atmosphere. Winds coming down the Jordan Valley from the summit of Mt. Hermon also helped to cause storms on the Sea.

A great storm did arise that day on the Sea of Galilee, but Jesus, soundly sleeping in the boat, was not awakened. The storm increased in fury. Huge waves struck against the sides of the ship. So much water splashed into the boat that it was in danger of sinking. The disciples were terror-stricken. Still, Jesus slept peacefully on. Finally they went to him, fearfully crying out,

"Master, carest thou not that we perish?" (Mark 4:38.) "Lord, save us." (Matthew 8:25.)

(Concluded on opposite back of picture.)





From a painting attributed to
Queen Louise, wife of Christian IX
of Denmark (1818-1906)

Reproduction by The Trustees
of the National Gallery, London

CHRIST ON THE LAKE GENNESARET

Christ on the Lake Gennesaret

(Concluded from opposite back of picture.)

As Jesus reprimanded the wind and sea, he demonstrated to his disciples that he was Lord and Master of the physical as well as the spiritual world.

He then asked them, "Why are ye so fearful? how is it that ye have no faith?" (Mark 4:40.)

Even though they were grateful to Jesus for the miracle of their rescue from almost certain death, they were fearful and amazed as they said one to the other:

"What manner of man is this! for he commandeth even the winds and water, and they obey him." (Luke 8:25.)

The disciples were well acquainted with some of the miracles that Jesus had performed up to that time. He had healed a man sick with palsy and one with a withered hand. He had even raised the widow's son of Nain from the dead. But here was a new side of their Master they knew little about. He could even command the physical elements to do his bidding.

Since that night some 2,000 years ago when Jesus stilled the angry waters of the Sea of Galilee, people have marvelled at that miracle and some see in it something of far greater significance.

One of the beautiful hymns in our hymnbook, "Master, The Tempest Is Raging,"¹ by Mary Ann Baker and H. R. Palmer, describes the story of Jesus calming the storm and saying to the elements, "Peace, be still."

The second verse of this lovely hymn is applicable in our lives today:

*Master, with anguish of spirit
I bow in my grief today.
The depths of my sad heart are troubled.
Oh, waken and save, I pray!
Torrents of sin and of anguish
Sweep o'er my sinking soul,
And I perish! I perish! dear Master.
Oh, hasten and take control!*

Just as the disciples of Jesus were frightened in that storm on the Sea of Galilee, men's souls are troubled today. Certain valuable assets such as a happy home life — wholesome relationships between husband and wife and children — are being forgotten in the world. The companionship of the scriptures and other great books is being scoffed at. Everyday virtues such as honesty, integ-

rity, kindness, helpfulness, and gratitude are forgotten in the selfish rush for fame, glamour, and riches. Men seem to be floundering in a sea of uncertainty as to what true values are and where to put their faith and trust.

Faith in Jesus Christ and a desire to live the principles he taught will help to give us a set of values that will still the troubled waters in our lives. By following the teachings of Jesus we can ride out the stormy days and come to harbor in safety. Just as the disciples of old had faith that Christ would help them during the storm on the Sea of Galilee, so we may know that he will help us now if we seek him. Peace, serenity, and calmness come to us as individuals by living close to Jesus Christ.

ABOUT THE PICTURE

The painting, "Christ on the Lake of Gennesaret," is attributed to Queen Louise, wife of Christian IX of Denmark (1818-1906). It hangs in the Gentofte Church in that country.

It is a striking picture and a study in contrasts. Christ, the central figure, calm and serene, stands in the ship as a symbol of hope and faith. He knows that the ship will weather the storm because he has commanded the winds and waves to be still. In direct contrast we see the disciples, fearful, cowering, thinking that any moment the ship might capsize. They are imploring their Lord and Master to save them from the angry sea.

There is contrast in the colors the artist has used. The light centers around Jesus, in white, with a colorful mantle thrown over his shoulders. The disciples are dressed in more somber colors. The green, turbulent waves with their foaming crests are in sharp contrast to the dark and stormy sky.

The composition of the picture is uplifting. Christ dominates the scene. All the disciples are looking at Jesus with the exception of one who looks back with fearful eyes at the engulfing water. The frailty of the ship is made evident as it is almost submerged by the high waves.

References:

New Testament: Mark 4:35-41; Matt. 8:23-27; Luke 8:22-25. James E. Talmage, *Jesus the Christ*; Deseret Book Co., Salt Lake City, Utah, 1957; pages 165-166, 321-322, 307-310.

(For Course 13, lesson of January 21, "The Miracles in Galilee"; for Course 19, lesson of March 17, "Relationship of Man to God"; for Course 25, lesson of January 14, "Return Unto Me"; for Course 27, lessons of January 21 and March 10, "Faith in Jesus Christ" and "Come Unto Christ"; for Course 29, "Spiritual Gifts"; to support family home evening lesson 17; and of general interest.) Library File Reference: JESUS CHRIST — MIRACLES.



ML 61

ML 63

ML 64

ML 60

ML 65

DPH



No Greater Call

SUNDAY SCHOOL CONFERENCE AND DEPARTMENTAL MEETINGS

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*Conference Program Committee: Elmer J. Hartvigsen, Chairman
LaThair H. Curtis, Warren E. Pugh, G. Robert Ruff, Jay W. Mitton, Donna
D. Sorensen, Thomas J. Parmley, Carol C. Smith, Alexander Schreiner*

OCTOBER CONFERENCE 1967

*(Photos by: Hal Rumel, Lee Van Photo,
Ray Kooyman, David W. Evans Associates,
Lorin F. Wheelwright.)*

COURSE 3:

Gospel Lessons for Little Ones

"No Greater Call" *Leigh Shannon*
Chico Ward, Gridley Stake

"But Where Do I Find an Angel?"
----- *Barbara Vance*

Teaching Techniques:

*Lucile Jensen, Frances Barlow,
Marian Anderson,
Patricia Haglund.*

Faculty and Graduate Students in Child Development
and Family Relationships, Brigham Young University

GENERAL BOARD CHAIRMAN
Barbara Vance



Autoharp, rhythm sticks, chopsticks, and sand blocks may be used to enhance presentation of stories and songs for three-year-olds, according to teacher Patricia Haglund.

Paper-sack puppets help bring story characters to life for children. Frances Barlow demonstrates their use.

cept. For example, the teacher will be able to teach more effectively with this objective: "The child will be able to express his thanks verbally for his family in a simple prayer," than with this objective: "The child will be able to love prayer."

Phrasing the teaching objective in terms of observable student behavior has two primary advantages: it outlines the teaching processes the teacher must use; and it enables the teacher to evaluate how much of the concept the students have grasped. For example, when a teacher wants to present a lesson in sharing, she decides that at the end of the class she wants the class to be able to do these things: identify instances where others have shared; identify and relate instances where they themselves have shared; and share possessions with others in the class. To achieve these things, she will tell a story about sharing and have the children answer questions pertaining to it; she will ask the children to tell of times when they have shared; and she will set up a learning experience in "doing time" which will allow the children to share. At any of these steps, she can judge whether or not the children understand the concepts because she has decided what they should be able to do if they understand.

"WE ARE FRIENDS"

A personal experience told by Sister Lucile Jensen, formerly an instructor of child development at BYU, emphasized the importance of properly stated behavioral objectives. She recounted teaching a lesson, "We Are Friends." On her first attempt, she commented to the children on friendly acts she had seen them perform, played a game with the children, and told a story in which children shared some of their cherished possessions with friends. She then asked the children in the group to tell her some of the things the children in the story shared. The responses regarding the story were slow in coming. She then

BUILD SPIRITUAL FOUNDATIONS

There is "no greater call" than that of introducing three-year-olds to their first formal group experience in Sunday School, suggested Sister Leigh Shannon. A sense of joy can come to any teacher of three-year-olds who can comply with the following conditions: (1) develop a personal testimony that the call is from the Lord; (2) sanctify himself through sincere prayer and fasting; (3) study the scriptures; and (4) teach with the Spirit. These conditions are necessary before lesson preparation begins, as well as during lesson preparation.

Building on the spiritual foundation laid by Sister Shannon, Sister Barbara Vance of the general board pleaded for greater emphasis and skill in the planning of lesson objectives. "If we don't know where we're going, we may end up where we shouldn't be." Properly stated, teaching objectives are those which specify what the child will be able to do in clear terms that will assure proper interpretation. Words like, *to understand, to know, to learn, to appreciate, to enjoy, to realize, to think, and to be familiar with*, are vague terms, subject to many interpretations. On the other hand, words like *to construct, to differentiate, to select, to answer correctly, to identify, to match, and to solve*, indicate specific processes that the child might perform in relation to some lesson con-

prepared the children for an actual experience with sharing. She had brought some clay for the children to use during "doing time." Some of the children shared the clay with each other. When it was almost time to put the clay away, one little girl asked, "Teacher, may we take this clay home today?"

"Yes, you may," said Sister Jensen, "I brought this clay for you and would like to share it with you because you are all my friends. You break off half and give it to me, and you keep the other half."

The children began breaking off part of their individual pieces of clay to share with their teacher. One little boy said, "Teacher, I can't share."

"That's all right," replied the teacher, "You don't have to share right now. We have a few minutes, and when you're ready to share you can give me some clay."

The child said repeatedly during the next few minutes, "I'm not ready, teacher. I'm not ready, teacher." Finally, he said, "I'm ready," and gave part of his clay to Sister Jensen. In the actual situation providing for a sharing experience, the concept must still be learned at the child's own rate.

The teaching process often falls into place when

Nancy Lewis (left) and Judith Gardner, nursery school teachers at Brigham Young University, demonstrate "doing-time" activities for youngsters of Course 3.



lesson objectives are identified in terms of observable behavior. In the three-year-old's classroom, stories, books, pictures, songs, musical instruments, body movement, and graphic materials can be used to bring about lesson objectives.

STORYTELLING, MUSIC, AND PRACTICE

Storytelling is a popular teaching process with young children. Sister Frances Barlow, a child development instructor at BYU, suggested that children must "want to listen" to a story. Therefore, the teacher must know the story, enjoy the story, and involve the children in the story. Puppets can create interest in stories, including paper-sack puppets, stocking puppets, cloth puppets, finger puppets, and commercial puppets. Other effective visual aids are cutouts mounted on flat wooden sticks, such as tongue depressors, which the children can hold; pictures stuck on toothpicks and planted in styrofoam bases; stuffed animals; and flannel boards. Pentel, a nylon marker with water-soluble ink, makes a good drawing medium on flannel. The flannel must be sprayed with hair spray to insure adherence of the Pentel to the flannel surface. Pellon, foam rubber, flannel, sandpaper, and felt-backed paper are good backings for flannelboard pictures. When using pictures, use those with a central focus, not those cluttered with distracting stimuli.

Sister Patricia Haglund from the music department at BYU suggested five activities which can make music more enjoyable to the nursery child: listening, singing, creating, playing instruments, and moving. Rhythm instruments may be used in the classroom to help children discriminate sounds, to keep a beat, or to provide sound effects for stories and songs. Some simple instruments, might include jingle bells, notched rhythm sticks, sandpaper blocks, chopsticks, and finger cymbals. Finger cymbals may be made by using a large nail suspended on a string and struck with another nail. A chopstick rubbed against a notched stick might be a frog, cricket, or dog.

"Doing time" in the three-year-old's classroom is the best time for the teacher to evaluate her teaching, according to Sister Marian Anderson, instructor in child development at BYU. During this part of the class period, the teacher can set up real-life situations where the children can practice a few skills discussed in the story and conversation time. Children enjoy dolls, dress-up clothes, play dishes, blocks, plastic toys, and graphic arts materials for manipulation such as play dough, easel paints, crayons, paper, and paste.

Teachers are encouraged to spiritually prepare themselves for their calling, define their lesson objectives in terms of observable behavior, use those teaching processes and materials which best fit the lesson objectives, and evaluate their teaching effectiveness in terms of the behavior of the child.

—Compiled by Judy Haynes.

COURSE 5:

Growing in the Gospel Part II

"No Greater Call"

----- J. Alvin Smith

The Five-Year-Old in Sunday School - *Ruth Lundgren*

B.S. and M.S. University of Utah; former kindergarten teacher Stewart School, University of Utah; presently supervisor of student teachers, University of Utah.

Course Review and Information

----- Carol Smith

GENERAL BOARD CHAIRMAN
Carol C. Smith

THE IMPORTANT, EARLY YEARS

Bishop J. Alvin Smith gave an inspiring address on the theme of the conference, "No Greater Call." He said that regardless of our calling in the Church, there is no greater call than the one thing we have been called to do at the present time. Our desire to do our best and to do the Lord's work is essential to our success, whether we be a stake president, a teacher, or a bishop. He offered a 14-word formula for success, as found in the Doctrine and Covenants 4:3. The formula is: "Therefore, if ye have desires to serve God, ye are called to the work."

"The five-year-old in Sunday School" was presented by Ruth Lundgren. A short, televised classroom situation pointed out that during a class period there should be serious times, broken frequently by release periods. Finger plays, doing something shown in a picture such as raking leaves, singing, or art work, are all releases between short periods of conversation and stories based on the lesson. Classroom control can be established by changing the situation

when children become restless and by their actions show that they need a change of pace. Some clues are restlessness, talking out, and bothering neighbors.

Sister Lundgren told the story of five-year-old Oscar. Oscar is rather cute and fairly new to this world. His world is small. After all, he has had only five years of limited experience. Right now Oscar is really trying to find out just where he fits into the life he is living.

Oscar is most familiar with his own family. He knows his father, mother, sister, and baby brother. He also knows he is the only one in the family who is just five years old.

One day Oscar's mother tells him he must go to Sunday School, so he leaves his small world and goes to the big building called the Church. He may not have been there before. Where is his row? Where is his teacher? Where does he fit in? All the other children look very much like Oscar. He is no longer the only one who is only five years old. He wonders if he is tall like Joe, or if he is wiggly like Tommy.

As he interacts with others, his image changes. Gradually his world becomes bigger. All of these associations make him what he will some day become.

We all set goals for our children. We know what we would like them to do to obtain more self-fulfillment. However, we can only provide the opportunities for experience and keep the goals and aims high. The child must do the building. "The universe is his; and if we leave an open door for the best life, there is no limit to his capacity and accomplishments."

The most important function of a teacher is to accept the child—love a child for what he is; to start with him on his own level and help him to become more self-actuating. Every child needs success. As teachers, we must help them build more successes than failures.

Some "do's" and "don'ts"

The following were given by Sister Lundgren to help make the classroom and the teaching situation more successful and enjoyable:

DO . . .

1. Speak in a calm, kind voice. This may even require a whisper to hold the children's attention.
2. Speak directly to the child. Do not call to him from across the room.

3. Speak in short, meaningful sentences. Remember, the child is only five years old.
4. Try to express your request in a positive way. Say, "Here is a chair for you, John," rather than, "Don't sit by Kevin, John."
5. Get down to child's physical level whenever possible. Use a small chair, and even work at the tables when the children have activities.
6. Answer the child's questions, but do not monopolize his conversations. Help the children to be considerate and patient with each other in listening.
7. Keep your voice and facial expressions pleasant.

DON'T . . .

1. Make fun of a child. Never ridicule his responses.
2. Give the child a "choice" he doesn't have. Don't say, "Shall we go to class?" when the fact is that he must go to class.
3. Compare the child with another.
4. Be dishonest with the child. Don't tell the child that Jerry didn't mean to hurt him. Maybe Jerry did mean it.
5. Make a child feel guilty by saying, "Only bad boys do that." Accept the child even though you do not condone his actions.
6. Make a child feel inferior by saying, "You're a big boy now. You shouldn't act like a baby."

Teachers should show genuine interest in every child. Positive and encouraging guidance is more effective than a negative approach. Take the word "don't" from your vocabulary.

The importance of being aware of the needs of each child in the classroom cannot be over estimated. As one writer has very ably put it:

*I saw tomorrow marching by
On little children's feet,
Within their forms and faces read
Her prophecy complete.*

*I saw tomorrow look at me
From little children's eyes,
And thought how carefully we'd teach
If we were really wise.*

—Author Unknown

—Compiled by Marie Spencer.

COURSE 7:

Living Our Religion (Part I)

Inspirational Talk

-----Stephen R. Covey

"I Am a Child of God" (Tableau)

-----Belvedere Ward

Review and Analysis of

Course -----Eldon H. Puckett

How *The Instructor* Can Help in Teaching Course 7 (Skit)

----Written by Corrine Barker
and Marjorie Wilson

GENERAL BOARD CHAIRMAN
Eldon H. Puckett

STRENGTHEN THE ROOTS

"For every thousand hacking at the leaves of evil, there is one striking at the root."

This quotation from Henry David Thoreau was the basis of Stephen R. Covey's keynote address to instructors of Course Seven at Sunday School Conference.

President Covey, assistant to the president of Brigham Young University and former president of the Irish Mission, said that the two most fundamental activities which work on the roots of life are *planning* and *preparation*. In order to most effectively plan and prepare without becoming bogged down by detail, he suggested asking oneself this question: What are the most crucial activities to which I want to give my mind and heart?

"The things which matter most in life must never be at the mercy of those which matter least," he said.

To have impact at the roots of a class, a teacher must have unconditional love, even for the most rebellious child. Brother Covey stated, "Every person has a little unloveableness in him,



Course 7 children of Belvedere Ward, Wells Stake, Salt Lake City, sing "I Am a Child of God," in tableau presented for leaders of this course.

and if the teacher can react with unconditional love to the most unlovable, he will demonstrate this love to all the children."

"But," he warned, "if ever the teacher is sarcastic, cutting, critical, sharp or unkind, he has immediately injured everyone there. The key to the 99 is the one."

In schoolteaching, we teach math, then algebra, then calculus. We cannot shortcut these natural processes. Often parents attempt to shortcut the natural processes concerning the moral values in life, and the Sunday School teacher may have to fill the gap.

There are three fundamentals to progress in home and school: example, relationship, then teaching.

There may be short circuits in some of these children that need to be mended because parents have attempted to take shortcuts through the growth processes. Perhaps there has been disharmony or hypocrisy in the home. This affects character. What kind of example is in the parent? What kind of example is in the teacher? The crucial step of good example must be reached before we can progress to the next step of relationship. Teachers or parents who attempt to preach the "shoulds" in life before there is a good relationship might as well try to teach calculus before they have taught algebra. Until a child says, "I am understood," nothing we say quite applies to him. He does not have the

capacity to receive it. The capacity to receive the gifts and the blessings of God is based upon love and fellowship. Only by progressing through the steps of example and relationship are we able to teach and have our teachings understood and accepted, President Covey said.

He admonished the teachers to have a "sacred grove experience" every morning by praying fervently alone. One must win the private battle first. "If we neglect to make a deep internal covenant with our Father in heaven, our communication with others will be uprooted," he concluded.

THE PATH TO BAPTISM

Sunday School General Board Member Eldon H. Puckett noted the critical role Course Seven plays in the lives of the children. It is during this year in their Sunday School training that they will be baptized.

"It is at this stage in a child's life that great stress must be placed upon getting his commitment to live his religion. Lessons for Course Seven, Living Our Religion, are, therefore, designed to assist in the preparation of the child for baptism," Elder Puckett pointed out.

What is essential for a child to know and do prior to baptism?

First, he should have experienced the joy which comes through commitment to gospel principles. In Units One, Two and Three, joy through living the gospel is stated or implied in every lesson.

Second, he should sense the power of prayer

and be regular in its practice as taught in Unit Four.

Third, he should be convinced of the eternal nature of the family unit and be a worthy family member as approached in Units Two and Three.

Fourth, he should know the story of the founding of the Church and be able to bear meaningful testimony of its truthfulness. The six lessons in Unit Five provide the content, and it remains only for inspired teachers and parents to kindle the fires of testimony.

Fifth, he should participate in the ordinances of the Church and understand the principles upon which they are predicated. The lessons in Unit Six lead to basic understandings of gospel ordinances.

Sixth, he should understand the fundamental organization of the priesthood and have a desire to one day bear it, or, for the girls, to share in its blessings. In Unit Seven lessons are structured to instill this feeling.

Seventh, he should know that the scriptures represent God's word to man as taught in Unit Eight.

The teacher must show the child how to put these principles into his life by pointing out the path to action. Success may be measured by the child's commitment to action.

Elder Puckett noted that, "Real learning has not taken place with mere acquisition of content. There must be a change in the life of the child before learning in its deepest sense has taken place."

—Compiled by Carolyn A. Wilson.

"Teaching should project from the classroom to the home," West C. Hammond of Holladay Eighth Ward tells leaders.



COURSE 9:

What It Means to Be a Latter-day Saint

"Make the Shift from Telling to Showing"

----- J. Lloyd Eldredge
Olympus Stake

"Projecting from the Church Classroom to the Home"

----- West C. Hammond
Holladay Stake

"Teamwork and Method Variations in Church Instruction"

----- Sterling C. Rigby
Palo Alto Stake

Theme Presentation:
"No Greater Call"

----- J. Elmo Garff
Holladay Stake

GENERAL BOARD CHAIRMAN
G. Leland Burningham

"IF YOU HAVE KNOWLEDGE, LET OTHERS LIGHT THEIR CANDLES BY IT"

There are many modern miracles of the twentieth century. It is an era of new adventure, of computers talking to one another, Telstar flashing communications around the world, and man exploring the wonders of space. We are living in the age spoken of by Daniel, when "knowledge shall be increased." (Daniel 12:4.) These were the remarks of J. Lloyd Eldredge in introducing his topic, "Make the Shift from Telling to Showing."

Challenges Are Great

And what is knowledge? "Knowledge has been defined as the sum of information accumulated by civilization. The growth of our accumulated knowledge has been phenomenal," the speaker said. All of the knowledge man had acquired from the dawn of recorded history to 1750 A.D. was doubled in the 150 years which followed. Over the years this has been doubled and redoubled.

We are living in an age unequalled by any previous one. Yet, in spite of the great advances we have made, many problems exist throughout the world. The influence of Satan is being felt with full power, for "he knoweth that he hath but a short time." (Revelations 12:12.)

The challenges facing members of The Church of Jesus Christ of Latter-day Saints are great. And the challenges facing the teachers in the Church are also great. Elder Boyd K. Packer has said: "The teacher who teaches the gospel of Jesus Christ is under obligation to teach the truth with such effect that it will endure."

Due to our rapidly changing times we must also update our teaching methods and procedures. One of the most important aspects of instruction is the teacher. "To be a teacher is the greatest calling in the Church," said Brother Eldredge.

Effective Teaching Methods

A teaching method is effective only insofar as it is clothed in the teacher's personality. A teaching aid is effective only to the degree that it fits the lesson and the intellectual level of the children.

Giving a good lesson isn't enough, nor is enthusiasm over a well-planned lesson or lesson manual. The teacher must recognize the individual needs of each student and meet those needs. Often a direct approach is most effective.

One of the most effective methods of teaching to stimulate learning and growth is the discussion method. New insights are brought into focus by citing examples and asking questions. Certain facts remain constant, but they need not be boring. If a teacher uses a fresh and new approach, he can stimulate class interest and learning.

The chalkboard is a favorite standby in any classroom. It has been proved by the United States Navy and others that people absorb up to 35% more when an appeal is made to the eye as well as to the ear, and they retain this informa-

tion 55% longer. For this reason, the chalkboard and other visual aids should be used in the classroom.

There is also the most effective and well-known teaching method ever incorporated—the parable. It was introduced by the Savior when he used common, everyday objects to teach certain gospel principles. Today, these parables hold a special place in our minds and hearts as we reflect upon the mustard seed, the good Samaritan, the prodigal son, and others.

Brother Eldredge concluded that it would be effective to use familiar objects to emphasize pertinent points. Children and adults would then be able to relate the object or parable to their own lives. He challenged all teachers to "get into action—don't be passive!" Now is the time to incorporate these ideas while students' minds are young, eager, and impressive.

Brother Sterling C. Rigby discussed today's market with its many new and exciting teaching aids. Some of these aids include television, slide projectors, filmstrips, (available at Deseret Book Company, Brigham Young University, and local, city, or county libraries), tape recorders, records, flannelboards, etc. One important thing to remember is variety, he said. Children easily become bored and restless. Through a variety of teaching techniques, their interest is stimulated and held.

—Compiled by Robert S. Viencsek.

COURSE 11:

Old Testament Stories

Inspirational Talk:

"No Greater Call"

----- Milton L. Weilenmann
Priesthood Missionary Committee

Presentation: "The Mini-Teacher"
followed by Sing-A-Tool

Directed and produced by F.
Kenneth Sansom, assisted by
Betty Baker, Carolyn Dunn

Talk: "Perceiving the needs of
today's 10- and 11-year-olds
----- Judge Regnal W. Garff

Panel: A Course 11 Class
Moderator -- Frances Mitchener
GENERAL BOARD CHAIRMAN
Carolyn Dunn

TWO BASIC HUMAN NEEDS

Milton L. Weilenmann "teed" off the session with two choice stories, "The Right Spirit" and "Correct Choices."

The Right Spirit

Nine-year-old Wally Purley wanted to be a shepherd in the school's annual Christmas play, but had to be content with the part assigned to him—the innkeeper who was to turn Joseph and Mary away. He learned his part well, however, and donned his costume for the big event as the school filled with parents and townspeople who had come to see the performance.

When Wally's part came, he gave his lines perfectly, harshly rejecting Joseph's repeated pleas for a room for Mary to pass the night. But as Joseph and Mary moved dejectedly off the stage, Wally wavered. He forgot he was only part of a performance. Tears of compassion welled up in his eyes, and he was unable to contain himself any longer. "Don't go!" he shouted. "You can have my room!"

The goal of the teacher is to inspire this same spirit in all 9-, 10-, and 11-year-olds.

Correct Choices

In 1963 Brent Turek was the star on Panguitch High School's basketball team, which had lost only one game all season. When a reporter and photographer for *Sports Illustrated* came all the way from the east to visit him at his home in the little town of Hatch, Utah, Brent still knew he had to make the correct choices. Instead of cancelling his appointment to go ward teaching, Brent invited the reporter and photographer to accompany him. When the article on the Panguitch basketball team came out in *Sports Illustrated*, Brent's picture was not a fast-moving basketball shot, but a picture of him as a ward teacher, giving the Lord's message to one of his assigned families. Brent had been taught to make the right choices long ago, perhaps in a Sunday School class.

The Mini-Teacher

Mini Mum was a minimum Sunday School teacher. She forgot her teacher's supplement and

used *The Instructor* only for something on which to jot down a quick phone number.

In fact, she thought *The Instructor* meant the teacher and "teacher's supplement" meant vitamins. So Mini had a mini-class. In fact, only three of her 12 students attended—and they almost went to sleep in the middle of the story of Samson.

Then Mini Mum was visited by her cousin, Maxi Mum. Maxi Mum was a minimum TV watcher and a minimum time waster. But he was a maxi-teacher. He made maximum use of all his teaching tools:

- (1) The lesson manual
- (2) The teacher's supplement
- (3) *The Instructor*.

Maxi Mum also attended all of his ward faculty meetings and prepared his lessons well. So Maxi Mum enjoyed his class, while Mini Mum dreaded it. But Maxi is helping Mini, and she is improving. She may soon become a maxi-teacher, too.

PERCEIVING THE NEEDS OF TODAY'S 10- AND 11-YEAR-OLDS

"Many young people today are becoming juvenile delinquents," said Judge Regnal W. Garff, "and some of them are only 10 and 11 years old." Usually these children have a severe lack of at least one of the two most basic of all human needs:

- (1) *The need to be loved and to love, and*
- (2) *The need to have a feeling of self-worth.*

Teachers must be AWARE of those needs and, if necessary, "offer themselves as a target for the love of that person." The teacher must be perceptive and "listen to feelings, not just words." He must be especially conscious of the fears a child may have.

In spite of the long period of time since a teacher was 10 or 11 years old, he must make the necessary effort to empathize with the pupil that age. It is also important to remember that "kids today are sophisticated." They have television and many other learning advantages that make them knowledgeable at a very early age. The teacher must not underestimate his pupils because of their youth. "They are not babies," the speaker said.

Judge Garff summed up his remarks, "You have to listen to feelings, not just words."

—Compiled by Robert L. Goodrich.

COURSE 13:

Life of Christ

"No Greater Call" Calvin C. Cook

"Making the Life of Jesus Interesting to Thirteen-year-olds"

-----Dr. Elliott Landau

Teaching Aids for Course 13

-----Helen Johnson,
Arvilla Wells

GENERAL BOARD CHAIRMAN
Calvin C. Cook

A FREE REIN TO CHALLENGE

"Young people need to see Jesus, not as a solemn-faced individual, but as a man of many parts—very human and very humane."

This was the advice of Dr. Elliott D. Landau, professor of education at the University of Utah, to Sunday School teachers of preadolescents.

"These youngsters have to want to come to Christ. He has to be a tangible person of flesh and bones, not a figure draped in silken robes and floating through air. Christ never had a silken robe in His life," Dr. Landau continued. "Jesus had his problems, too, just as your Sunday School students do."

An Effective Key

In this course, one of the teacher's keys to being effective is to stimulate his own imagination until he sees Jesus, not only as the manual sees him, but as he lived. The teacher must "see the scene" and then create a picture for the class.

"This is the reason Jesus appeals to 13- and 14-year-olds so well," Dr. Landau explained. "First, Jesus was a questioner, and 13-year-olds are, too. They should be allowed to question and challenge in class.

"Second, Jesus was a rugged person. He was heroic, and he was humorous."

The speaker stressed that young teens are



Visual aids for teaching lesson entitled "The Greater Plan" from the Course 13 Manual, Life of Christ, to preadolescents.

looking for heroes. They want to have someone to emulate. They find this heroic quality in Jesus, and they can also find it in their teacher.

A Free Rein To Challenge

"Challenge" is an important word in teaching techniques. Students must have free rein to challenge. They must not be made ashamed because they do not believe certain concepts. Instead, they should be taught with the same understanding Jesus used in teaching the people. The teacher should help them understand Christ's principles by explaining every point with the attitude, "I believe," rather than, "we believe."

Students need to puzzle through gospel questions themselves. The teacher should inspire his pupil to dig into the lesson subject and make some conclusions for himself. "Youth need to puzzle about the scriptures and learn those which particularly apply to them," Dr. Landau advocated.

One useful plan to spur the children's imagination and inspire them to be more familiar with Christ, he said, is to introduce them to literature about Jesus. If students can "get a foot in the door," they might want to swing it open and become involved in the New Testament. Books describing Christ's boyhood attributes appeal to most young, New Testament students. *Bronze Bow*, by Elizabeth George Speare, and *Yeshu, called Jesus*, by Claire Huchet Bishop, portray vivid experiences which might have been Christ's. *The Life of Jesus*, by Ernest Renan, and *The Humor of Christ*, by David Elton Trueblood, will help the teacher realistically convey Christ's life to the 13- and 14-year-old.

Guideposts for teachers:

1. Teachers should always remember that some youngsters are hearing truths about Jesus Christ for the first time. Teachers need to get the background to inspire.

2. The preadolescent needs to feel he is respected. The teacher must inspire orderliness but still let the pupil express himself. "You can't make a frog out of a tadpole by cutting off his tail."

3. The teacher should be careful that he doesn't ridicule. He should try to accept whatever strange ideas the student may bring to him.

4. The student must like himself. The teacher must praise, as Christ would. He should commend the student's smallest attempts.

5. The student must be shown he has strength. Christ forged thousands of people into a devoted group by making them see strengths in themselves.

6. Students need to explode and still be loved. Teachers must be more than followers of the manual; they must be human beings *par excellence*. The teachers must have patience with off-subject outbursts from class members.

7. Students need to get rid of tensions through laughter. The teacher must learn to laugh with his class.

Aids and Activity

Some classroom activities which might stimulate interest in the life of Jesus are:

1. Debates about events in his life.
2. Short, simple dramatizations by class members.
3. Quiz shows.
4. Side-taking. The teacher might put the students in New Testament situations by saying, "If you were Jesus, how would you have behaved?" "In this situation, what would you have said or done?"

Visual aids are also important in lesson presentation. Teachers should use their imaginations in making interesting charts and displays. For example, a Palestine village made of cardboard and flour dough might help communicate New Testament atmosphere. A paper chain shown next to a metal one could symbolize a weak and strong person. To define the Biblical phrase, "ripened in iniquity," a teacher could show the class a rotted apple. Flannelboard cutouts and charts can be enlarged by using an opaque pro-

jector. Filmstrips, slides, and records are effective in building mind pictures.

Frank Wise said several years ago in a Sunday School conference, "Everything we learn has to be registered as a picture in our mind." So, if teachers develop the picture for the student, he will learn faster and more thoroughly, Dr. Landau concluded.

—Compiled by Nancy Twitty.

COURSE 15:

The Church of Jesus Christ in Ancient Times

"No Greater Call"

-----F. Wesley Orton
Superintendency, East Millcreek Stake

"Meeting the Needs of Our Students"

Panel of Teen-agers
Deborah Jackson, Michele Conn,
Michael Dudley, Kent Demars

Moderator-----C. Wm. Dudley
Assistant Principal, Highland High School

"Lessons That Live"—A practical application in lives of our students

-----Lowell L. Bennion
Church Coordinating Committee
Author of Course Manual

GENERAL BOARD CHAIRMAN
Wayne F. Richards

TEACH INDIVIDUALS, NOT SUBJECTS

"On what great idea, one that is important to the students, will I hang the facts of my lesson today?"

Wayne F. Richards developed this thought with the story of a research team sent from one of the eastern universities into the slums of one of our large cities some 50 years ago. There the team initiated a survey involving 200 young men of the area. The object of the survey was to dis-

cover what influence such an environment would have on those young people. It was the opinion of the team that the majority of those included in the survey would soon be in trouble with the law.

Twenty-five years later the survey was completed. Of the original 200 men, 180 were found and interviewed. Only four had been in a corrective institution. The team wondered why their predictions had been so wrong. Why were these men, who had been potential deviants, successful citizens? The one influence that each of them remembered was a teacher, the same teacher, one who had been concerned enough to try to get them moving in the right direction.

The team found the teacher and asked her for her secret. The answer was simple: "I loved them," she said.

Brother Richards concluded, "Love is the basic ingredient to successful teaching. Teachers need to love their students, to get to know them better, to be aware of their problems, and to understand their thinking. The wise teacher concerns himself with enriching the lives of his students and with preparing them to be more worthwhile individuals."

F. Wesley Orton suggested, "One major idea should be developed in each lesson. Don't lose yourself and your students in the conglomerate of several ideas. Be the rifle," he said, "not the ammunition." He continued, "It is easier to teach the 'what' of a lesson than the 'why.' But a good teacher will answer the 'whys.'"

A panel discussed, "What do you like or dislike about Sunday School?" They responded with a variety of answers. One member said, "Young people do not like dull old sweatbags who preach for an hour." They do like teachers who are dependable and well prepared. Students want something to think about. Instructors should teach with stories, using examples from their lives and the lives of associates. They should pray and work to be a good teacher. A teacher should stick to the subject of his lesson, making his presentation in such a way that his students can understand him. Above all, a teacher should like what he is doing.

Teach Individuals

Dr. Lowell L. Bennion has been asked many times how he can teach the same thing over and over, day after day. "Teaching subject matter is

dull," he answered, "but teaching individuals is one of the most challenging and interesting things one can do. We cannot expect to reach *all* the students *all* the time. But if the teacher relates the subject matter of the lesson to the needs of the students he will be a successful teacher.

"A good lesson contains one idea which is organized and illustrated; an idea that the teacher believes is significant in the lives of the student; an idea which involves the class in a way that will make a difference in their lives. A good lesson is one idea which is built on a very specific purpose within the subject, a purpose that is meaningful and applicable immediately in the lives of the students."

Dr. Bennion said, "This is an age when young people are trying to find themselves, their own identity and individuality, their sense of worth. They are aware of their limitations. Many may have failed, made mistakes, are afraid, or are uncertain.

"There is a lesson on Peter, a fascinating and inspiring character. What can 14-year-olds gain from the life of Peter that they need most at this age? Peter was impetuous—cut off a man's ear with a sword, refused to let the Savior wash his feet, thrice denied Jesus—but he tried! He was loyal, eager, valiant, and Jesus loved him, forgave him, and singled him out for leadership."

Dr. Bennion challenged, "If I were teaching a lesson on Peter, I would want the boys and girls in my class to walk out of class saying to themselves, 'I'm not afraid to act for Christ. I may make a mistake now and then, but if I am loyal, he will understand and accept me, and I will learn and grow as Peter did.'"

"The Gospels, the Book of Acts, and your text all abound in illustrations," suggested Dr. Bennion. "Use them effectively to dramatize your one idea. This one idea, selected to be meaningful, must be recognized as having application in the lives of your students, and you must believe in the importance of that idea. The effectiveness of your teaching can only be measured in the motivation it creates for changing the lives of your students for good.

"Study every lesson in your manual with your young people in mind, their specific spiritual needs, and find a single purpose in each lesson. Seek ways to get it into their lives. Make it live!"

—Compiled by LaVarr B. Webb.



Frank discussion of "What Makes a Good Sunday School Class" was subject of panel discussion in Course 17. L. to r.

Kathy Anderson, Kathy Wycherly, David Carroll (standing), Kayleen Mitchell, Dr. Joe J. Christensen and Dale Kent.

YOUTH AND THE LIVING CHRIST

COURSE 17:

Life in Ancient America

Brief Welcome and Introduction
to Course of Study

----- Reed C. Durham, Jr.

Film Presentation

----- "The Adolescent Years"
Produced at University of Southern California
by ABC TV

Youth Panel

Students from Canyon Rim Stake

Moderated by

----- Dr. Joe J. Christensen
Director of the LDS Institute of Religion,
Salt Lake City, Utah

Guest Speaker

----- William E. Berrett
Administrator of Seminaries and
Institutes of Religion

GENERAL BOARD CHAIRMAN
Reed C. Durham, Jr.

"I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book," said the Prophet Joseph Smith in 1841.¹

How great, then, is the responsibility of those who teach Course 17, *Life in Ancient America*, for this is a study of the Book of Mormon. Teachers of this course will present the "keystone of our religion" to the youth of the Church and help them "get nearer to God" by giving them the precepts of the "most correct of any book on earth." This was the introduction of William E. Berrett, who continued by saying that the path that leads to success is set with steps of responsibility. In the teaching of this course, he said, there are certain responsible steps that must be taken if both the teacher and class are to be successful.

The speaker quoted Elder Bruce R. McConkie as saying, "You can't begin to understand the Book of Mormon unless you have read it and pondered it at least nine times."

This statement was used to emphasize the importance of knowing well the subject one is teaching. The teacher must know the subject matter so well that he will be able to supplement the lesson manual. William E. Berrett remarked that, "The text (the lesson manual) represents the way the writer would teach it,

¹Joseph Smith, *History of the Church*, Volume 4, page 461.

but it may not be the way you would teach it.”

After studying and acquiring a thorough knowledge of the *Book of Mormon*, he said, the teacher must learn how to apply its teachings to the lives of the students:

“Unless you can discuss the years 1967 and 1968 and the problems that youth face during these years, and then how the Book of Mormon can solve these problems, the course will not have purpose in their lives. Fortunately, the Book of Mormon was meant for 1967 and 1968. The author wrote for us today.”

President Berrett also stressed that we should not call the Book of Mormon a history, because students will lose interest. “And besides, it contains only a small amount of history,” he said.

When teaching this course, a teacher should look for something important for each student. He should ask himself, What is this all about? What good will it be to Mary, Bill, or Tom? The teacher should not feel prepared unless he can come up with positive answers to these questions.

“Today, our youth run into many who say God is dead. I can’t think of a time when they need the Book of Mormon more. The whole book deals with Jesus Christ, the Son of God. And every person that I have met is hungry to know if Christ lived.”

The lesson manual gives the teacher a good foundation with which to start, but he must not rely solely on the manual. The Book of Mormon course of study has more visual aids than any other. There are records, tapes, film strips, and many books and articles that can be used to supplement lesson material.

The teacher should look through past issues of the *Improvement Era* and *The Instructor* to get new ideas and facts that will add more interest to the lessons. These two publications have carried many articles concerning the Book of Mormon.

The Department of Instructional Materials at Brigham Young University also has films, records, tapes, and maps and charts that will aid in teaching of the course.

Another step that will help the teacher is understanding the problems and make-up of the 16- and 17-year-old. These young people are searching for “self” and identity. They want to know who they are, where they belong, and where they are going. Until the teacher begins to listen

to teen-agers, he will never fully understand the students in his class.

A Youth Panel Speaks

A panel of youth was asked their opinions about Sunday School classes and Sunday School teachers. When asked what makes a poor Sunday School class, they gave the following answers:

1. The teacher is not prepared and reads the lesson,
2. No discipline—the teacher lets the students talk all the time,
3. The teacher is not sincere,
4. The teacher lacks a sense of humor,
5. The class doesn’t open with prayer, and the Spirit of the Lord is not present.

On the other hand, the panel felt that if these weaknesses could be corrected, they would enjoy the class and the teacher. They also agreed that a good class is one in which the teacher involves the students in the class, asking them for their own opinions and ideas.

FRIENDSHIP²

*Oh, the comfort—the inexpressible
Comfort of feeling safe with a person,
Having neither to weigh thoughts,
Nor measure words—but pouring them
All right out—just as they are—
Chaff and grain together—
Certain that a faithful hand will
Take and sift them—
And with a breath of kindness
Blow the rest away.*

—Dinah M. Craik.

Teachers who spoke to them on their own level, making an effort to be friendly, were the best liked and most successful, according to the panel.

Brother Berrett summed up the purpose of this course when he said, “When you come to know that Jesus is the Christ, you feel like shouting from the housetops. Our youth should believe this so much that they can’t wait to tell the world about Christ.” Teachers have the wonderful opportunity of helping the youth of the Church feel like “shouting from the housetops” and proclaiming to the world that Jesus is the Christ.

—Compiled by Jim Hattley.

²Treasury of Inspiration, page 326.

COURSE 19:

The Gospel Message

Overview of "The Gospel Message"

----- **William E. Berrett**
Administrator of LDS Institutes and Seminaries

Effective Use of the Problem and Question Approach in the Classroom

----- **U. Carlisle Hunsaker**
Instructor, Institute of Religion, University of Utah

----- **Fred C. Goldthorpe**
Associate Director,
Institute of Religion, University of Utah

Address ----- **J. Marvin Higbee**
International Field Secretary of the L.D.S.
Student Association

GENERAL BOARD CHAIRMAN
Thomas J. Parmley



L. to r., U. Carlisle Hunsaker, William E. Berrett, J. Marvin Higbee, Fred C. Goldthorpe, and Thomas J. Parmley instructed teachers of The Gospel Message in Course 19.

The Main Challenge

Fred C. Goldthorpe pinpointed the main challenge in teaching 19- to 20-year-olds as the problem of gaining and holding attention. The answer lies in the effective use of the question-and-answer teaching method, he said. The teacher should ask questions which stimulate and provoke thought. For instance, what discussion will a question such as, "Is it not lawful for me to do what I will with my own" evoke? The effectiveness of this approach is readily apparent when the answers are found through thoughtful discussion. Remember, the teacher must be able to provide answers to the questions he proposes, and they should point to the justice of God's ways. "Resolve it (the question) . . . don't leave it," advised Brother Goldthorpe. He also cautioned teachers to remember that the young people of today are thinkers. They are mature and will respond when approached in an adult manner.

Class Participation

"Be realistic about the readiness of our students to participate . . . some of them are not, in fact, free to participate meaningfully in class discussion." These are the words of counsel which U. Carlisle Hunsaker discussed in his address. He pointed out that there is a basic hierarchy of needs which must be met in the student before he is able to involve himself in

AN UNDERSTANDING OF THE GOSPEL

Bringing students to an understanding of the gospel message was the main theme of William E. Berrett's address. This is the same message taught by prophets of all times. Jesus is the Redeemer of mankind, and now his Church has been reestablished on the earth. The Book of Mormon has been brought forth as another witness for Christ. Revelation to man through prophets of God has been restored in these latter days, and the Doctrine and Covenants records many of their prophecies. These facts are all a part of the message of joy and gladness that is the gospel. In addition, it is important to provide to students a perspective of the position the Church holds in the world today. The speaker urged teachers to preserve a couple of class periods near the end of the course to give students a bird's eye view of the Church today and an appreciation of the direction it provides for our lives.

outside activities such as class discussions. These needs are: (1) physical, (2) safety, (3) belonging, and (4) esteem. Since the first two are usually provided in the home, the third and fourth may be of concern in class. Brother Hunsaker gave these suggestions to the teacher to help meet these needs:

1. Be genuine and sincere in your approach to the students. "Be yourself" in and out of class. Young adults have a capacity for detecting a "phony." Insincerity will be fatal to your effectiveness as a teacher.
2. Have unconditional, positive regard for your students. Show them that they do not have to earn your love.
3. Develop your capacity to listen. This is an art which is achieved through effort. Show your interest in the student by your willingness to listen.

The key to teaching effectively lies in usage of "the functional approach." The teacher should try to take the student's position and work with his problems. Since the solutions are vital to him, the student, he will respond. Brother Hunsaker concluded by advising teachers to study and plan their lessons. Good, thought-provoking questions require preparation.

Present A Clear View

Brother J. Marvin Higbee pointed to the importance of being interested and aware of the personal problems of students. Young people are searching for meaning in life. They have problems because of their developing need for security, strength, and direction. The problems which students face are not always apparent, but it is important to try and discover them. Brother Higbee listed three ways in which the teacher can build rapport in the teacher-student relationship. Through this rapport the teacher may gain the confidence of the students and help them with their personal problems:

1. Develop the proper attitude toward the teaching assignment. Evaluate your attitudes and try to align them with the requirements of a good-teaching role.
 2. Be genuine. "You can be no more effective as a teacher than you are as a person."
 3. Let your students know of your testimony through the spirit of your lesson presentation. Bear witness to the truthfulness of the gospel by the way you live.
- Brother Higbee cautioned all teachers on the

tremendous responsibility of their calling when he said, "The student may view reality through the window of the teacher." Therefore, the teacher should be sure to present a clear view.

—Compiled by Richard Bronk

COURSE 23:

Teaching the Gospel

Pre-service Overview,
Present and Experimental

----- Ruel A. Allred

How to be Supervised

----- Rex D. Pinegar

How to Supervise

----- J. Hugh Baird

GENERAL BOARD CHAIRMAN
Ruel A. Allred

OVERVIEW OF PRESENT AND EXPERIMENTAL PRE-SERVICE PROGRAMS

The present pre-service teacher training program in Sunday School is a 26-week course that uses the manual *Teaching The Gospel*, by Asahel D. Woodruff. If the program is administered and taught properly, students will:

1. Learn how to collect and file materials.
2. Learn where to get materials and assistance.
3. Learn how gospel principles are taught, learned, and applied.
4. Understand and apply the teaching-learning process.
5. Learn how to make effective lesson plans and extend lessons beyond the classroom.

6. *Learn how to use appropriate methods.*
7. *Learn preventative classroom discipline through use of proper teacher-pupil relations.*

Many teacher trainers in the Church follow this admonition:

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. (Doctrine and Covenants 107:99.)

In stakes where this is taking place, well-prepared teachers are being graduated from the teacher training courses.

The teacher training committee of the Sunday School general board has been charged to locate and develop programs that will supplement the present program. Two basic questions under consideration at this time are:

1. *Can the fundamentals of teaching be better taught in a pre-service course that is conducted over a shorter period of time than in the present program?*
2. *What are the best ways that immediate and meaningful teaching experiences can be given to students while they are learning the fundamentals of teaching?*

Considerable emphasis is being placed on proper observations during classroom visits, with suggestions to be made later to the teacher by teacher trainers, members of the Sunday School superintendency, and Junior Sunday School coordinators. Through this practice, effective improvement in classroom teaching is being brought about where observations and later suggestions are carried out properly.

How to Observe and Be Liked

A classroom visit should begin with a private visit to the teacher sometime during the week and should end on a cordial, constructive note in a private, post-visit conference. Before class begins, the visitor should explain his purpose, ask the teacher about the lesson, and express willingness to help. During the class period the supervisor should sit quietly, pay attention, help keep order when asked to do so, and participate in class only when called upon.

Immediately after class he should consult briefly with the teacher. He should praise him for that which he has done well, listen, briefly react to problems identified by the teacher, and discuss the things that went well in the lesson. The teacher should be given an opportunity to tell

what he would do if he were to teach the lesson again. Later in the week, the visitor should follow up on promises made to the teacher. There may be need to consult with the superintendency about special problems in teacher-pupil relations, methods, or misbehavior of class members.

The teacher trainer should be constantly aware of facilities, materials, or methods that could be of future assistance to the teacher.

How to Like Being Observed

1. Be Prepared. The scout's motto is appropriate advice to the teacher who would like to like being observed. Adequate preparation permits the teacher to be at ease in the classroom no matter who comes in. It permits him to give his attention to the most important aspect of teaching—meeting the needs of individual children.

2. Make the visitor welcome. Introduce him to the students and ask his help in the classroom if it is needed. This procedure creates a bond of common concern between teacher and observer and makes each feel he belongs in the situation. When a person feels he "belongs," it is easier to like the situation.

3. Proceed with the lesson. Let the entrance of the visitor create as brief an interruption as possible. Get back to the job you came to do—to teach. Proceeding with the lesson will also relieve the visitor of the anxious feelings which accompany interruptions. When both visitor and teacher feel comfortable, the optimum value of teaching, observation, and evaluation may be reached.

—Compiled by Ruel A. Allred.

Theme of THE INSTRUCTOR breakfast, "THE INSTRUCTOR serves the Church World-wide," was carried out in table centers.



COURSE 25:

Family Relations (FAMILY HOME EVENING)

"Behind the Scenes" in writing the
Family Home Evening Manual

----- *Hermana Lyons*

"Teaching With Inspiration"

----- *Victor B. Cline*

Musical Medley

-- *The Richard Warner Family*

"A New Parent Image"

----- *Arta Hale*

"Improving Communication with
our Children" ---- *Blaine Porter*

GENERAL BOARD CHAIRMAN
Victor B. Cline

GUARANTEED SUCCESS IN TEACHING

"Our country is in the midst of a moral and social revolution . . . we need the Church more than at any time in the past." These were the opening remarks of Dr. Victor B. Cline in his discussion of the *Family Home Evening Manual* and how to effectively use it in implementing the Gospel plan in our family home evenings.

"We live in a world where values are changing rapidly and radically, and this places accelerating strains on the family. The family home evening is designed to offset these strains by reviewing the basic content of the gospel message, and by helping parents with techniques in teaching the gospel to their children."

Ten Steps to Guaranteed Success

Dr. Cline outlined ten steps in teaching the content of the *Family Home Evening Manual* which would "guarantee success." These ten steps are:

1. Read the lesson and supplementary material

three times a few days before you decide how to present your lesson. This lets your subconscious mind work for you.

2. Always offer a quiet prayer as you prepare your lesson; this will put you in the proper frame of mind.

3. Prepare 50% more discussion topics, demonstration and lesson materials than are needed. Let inspiration guide you as you present your lesson.

4. Organize and know material well enough so that you will be able to maintain eye contact with the class 95% of the time. Seldom read anything directly to the class.

5. Put needed information on the blackboard a few minutes before the class begins. Generally you will lose the attention of class members if you turn your back to them for more than ten seconds.

6. Be personally committed to the importance of your Sunday School class and the material in it. If you cannot feel vital about your assignment, ask the bishop for an immediate release.

7. Make sure each person in your class can hear you plainly and distinctly. Room temperature should be comfortable and ventilation adequate. Class members should be seated in a slight semicircle.

8. Promote class participation. A teacher should do only 70% of the talking.

Richard Warner family sing the original "Family Night Song" at Course 25 departmental session. L. to r., Lisa, Majori, Marian N. Warner (mother, holding Stayner), Amy, Molly, Richard, Jr. (holding James), Julie (with violin), Pat Grahm (piano); Bart, playing cello, cannot be seen.



9. Display a positive attitude about your subject and your ability to teach it.

10. Pray when you prepare your lessons and pray when you present your lessons. The Lord will help you leave a burning message if you ask his help.

Two Points to Ponder

Sister Hermana Lyons, who was responsible for much of the planning of the *Family Home Evening Manual*, stated, "It is our deepest desire that family life in the Church will be improved through the use of this manual. . . . This program can be a force to change lives, but too often it is not. We would like you to inspire your class with a divine discontent about what they are."

Sister Arta Hale said, "*The Family Home Evening Manual* becomes important because it gives children a way of relating to the gospel. This is significant when we consider that our changing society offers no way for a child to relate to the teachings of the Savior."

Prepare For The Second Coming Of The Lord

Dr. Blaine Porter spoke concerning the art of communication. "We live in an age of anxiety; the fear of not being understood is one of the greatest barriers to effective communication. We make a mistake when we labor under the assumption that we 'teach' a person something when we merely 'tell' him something."

Dr. Porter gave a checklist to Sunday School teachers to promote more effective communication:

1. Examine the true purpose of the communication.
2. Follow up your communication.
3. Be mindful of the subtle overtones of your communication.
4. Be sure your actions support your communication; actions speak louder than words.
5. Create a climate in the classroom so that the passage of time encourages communication.
6. When communicating, seek not only to be understood, but to understand.

The family home evening program is one of the best ways to prepare for the second coming of our Lord, and perhaps that is why he has given it to us.

—Compiled by George Hessenthaler

COURSE 27:

Gospel Doctrine

Introduction of the 1968 course of study—

"Messages for Exaltation"

----- Daniel H. Ludlow

Teaching Aids for the Gospel Doctrine Class Instructor

----- Carlos E. Asay

Sunday School Conference Theme—"No Greater Call"

----- Richard O. Cowan

GENERAL BOARD CO-CHAIRMEN
Carlos E. Asay, Elmer J. Hartvigsen

PRINCIPLES FOR EXALTATION

In 1842 the Prophet Joseph Smith was asked by John Wentworth of the *Chicago Democrat* why the Church had been organized. The Prophet replied, in effect, that the Church was restored to prepare a people to be worthy to live with Christ when he came.¹

Dr. Daniel H. Ludlow quoted Joseph Smith and then continued, "This is what the Church is about. This is what the gospel is all about. If we are worthy to live with a glorified, resurrected Christ, then we are worthy to be near unto God. Therefore, those things which would prepare us to be near unto God would also be those things which would prepare us to be worthy to live with Christ."

"What is it that keeps us out of the presence of our Heavenly Father?" he asked. "The one thing that keeps us from God is sanctification. The scriptures say that no unclean thing can dwell in the presence of God. He is a Holy Being, and only holy persons can dwell with him. Therefore, if we are going to be worthy to dwell with our Heavenly Father, we also must become sanctified."



Dr. Carlos E. Asay of the Sunday School general board instructs teachers of Gospel Doctrine classes to use all available teaching aids.

The manual *Messages for Exaltation* discusses doctrines which are necessary for us to know and to follow in order to regain the presence of our Heavenly Father. On November 28, 1841, the Prophet Joseph Smith recorded in his diary the following quotation:

*I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book.*²

With this in mind, the authors of the manual have gone to the Book of Mormon and placed into lesson form those principles which are essential to our exaltation.

Brother Ludlow instructed teachers to "teach diligently doctrines of exaltation, and avoid the temptation of too many current controversial issues and problems."

Dr. Carlos E. Asay summarized his remarks by saying that, "If trial and error are to be chased out of the lives of Church members, Sunday School teachers must labor with care and dedicate themselves to their callings. If all teachers are to play their roles effectively in sharing the light of the gospel with others, they must employ all the assistance that teaching aids (materials) and teaching aides (living people) can offer. Above all else, teachers should strive for the assistance of the greatest teaching aid of all—the Holy Ghost."

FOR THE PERFECTING OF THE SAINTS

Dr. Richard O. Cowan told the assembly that "there is no greater call than that of teaching the gospel of Jesus Christ." We should follow the admonition of the Apostle Paul who said that one of the principal goals of the Church in ancient times was the "perfecting of the Saints."

This remains true today. The role of the Sunday School is the heart of the program of teaching and perfecting the Saints.

Dr. Cowan reminded those who feel inadequate in their callings to remember that God blesses us with problems and temptations; if we overcome these obstacles, we will be that much better prepared to teach effectively.

Being blind himself, Brother Cowan is a wonderful example of an individual who has overcome great obstacles. "Even blindness," said Dr. Cowan, "seems to be an asset rather than a liability. For example, in the mission field we would often get into a discussion with a minister or a priest who was more interested in arguing than listening. I would inconspicuously slip my hand into my braille notebook. When the minister would say, 'All right, Mormon elder, give me some scripture on that point' I would! Then the minister would say, 'Well, you surely do know your scriptures, Elder Cowan.' And I would say, 'Yes, Reverend, I have them at my fingertips!'"

"The home is the basic teaching organization of the Church, or at least it should be," Dr. Cowan reminded leaders. "The role of the auxiliaries is to assist the family in discharging its responsibilities." The Sunday School fits into Church organization because it is still *the* agency among the Church organizations where formal theology is taught. Even though theology is taught to some extent in all the auxiliaries, under the priesthood correlation program the Sunday School is receiving emphasis for being the organization where formal doctrine is taught.

Brother Cowan challenged teachers to teach with the Spirit; live for His guidance; and touch the lives of others through His help and inspiration.

—Compiled by R. Buckley Jensen.

Importance of THE INSTRUCTOR as a source of visual aids for Course 27 is stressed in this display for visitors.



¹Joseph Smith, *History of the Church*, Volume 4, page 537.

²Joseph Smith, *History of the Church*, Volume 4, page 461.

COURSE 29:

Gospel Essentials: The Articles of Faith

"No Greater Call"

-----J. Holman Waters

Introduction to Course of Study
and Class Membership

-----Joseph Fielding Smith, Jr.

Instructor Presentation

-----Golden L. Berrett
Principal, Hillcrest Seminary

Fellowship in the Sunday School

-----Warren E. Pugh

GENERAL BOARD CHAIRMAN
Warren E. Pugh

"FELLOWCITIZENS WITH THE SAINTS"

Those teaching the Gospel Essentials course have the responsibility of inspiring and helping members who are new in the Church or who are returning to activity. It is a special calling, one of the most important in the Sunday School.

By Invitation Only

Those eligible for membership in the Gospel Essentials class are found in the following categories:

1. all investigators
2. new members (less than two years)
3. part-member families
4. adult Aaronic Priesthood members
5. baptized men over 21 with no priesthood
6. members in the process of reactivation.

Membership in the course is by invitation only, and it is the responsibility of the bishop or branch president to determine who in the ward or branch should be attending the class. He should then see that those eligible are invited to attend. Course 29 is closely related to the stake missionary program, and missionaries should make sure their investigators attend.



Articles, charts, and pictures featured in *THE INSTRUCTOR* to enrich lessons for investigators (Course 29) are emphasized l. to r. by Joseph Fielding Smith, Jr., Golden L. Berrett, and Warren E. Pugh.

Although closely related to the missionary program, Course 29 is not part of the stake mission; but it is an integral part of the Sunday School. The course is not to be taught by stake missionaries, but released stake missionaries are excellent candidates to teach it. Because of the nature of membership in Course 29, all teachers should be familiar with the missionary program and the six discussions. Teachers are encouraged to use the new *Teacher's Supplement* for this course.

Ye Are No More Strangers

Because many members of the class may be new or unaccustomed to Church practices, care should be taken to gain the consent of class members before giving them assignments in class. This consent should be obtained privately, before class.

Teachers should be aware of the value of source materials, many of which may be found in the ward library. *The Instructor* magazine is invaluable to the teacher. Each issue will contain several articles which will relate directly or indirectly to the Gospel Essentials class.

Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God. (Ephesians 2:19.)

Teachers should help those who are new or are returning to activity in the Church to become "fellowcitizens with the Saints." The key

to this important responsibility is fellowshiping. Nowhere in the Church is fellowshiping more important and necessary than among investigators, new members, and those who are being reactivated. It must be realized that many members of the Gospel Essentials class will find new and different customs, activities, habits, and responsibilities, facing them. Adjustment is not always easy; and for this reason understanding, empathy, and the warm hand of fellowship must be extended by all members, especially by the class teacher.

Teachers of the Gospel Essentials class must have a firm testimony of the restored gospel, a friendly personality, a good knowledge of gospel principles and the ability to make people feel wanted. A teacher must convey to the students the thought that they are wanted and needed in the building, growth, and progress of the "household of God."

—Compiled by James L. Phillips

COORDINATORS

Junior Sunday School

Members of Stake and Ward Superintendencies
in charge of Junior Sunday School

and
Stake and Ward Junior Sunday School Coordinators

Introduction of Junior Sunday

School Courses of Study

*Addie Gilmore, Hazel F. Young,
Margaret Hopkinson*

Demonstration of Teaching Methods and Problem Solving in the Faculty Meeting

*Dr. Gabriel Della-Piana
and Addie Gilmore*

Coordination Conversation

----- *Libbie Lambert,
Don L. Buehner*

GENERAL BOARD CHAIRMAN
Ethna R. Reid

and knowing the manual. This knowledge is important because children at this age are having their first experience outside the environment of home and family. Sister Gilmore felt that this is the time to begin channeling and guiding the children in the right way.

Full advantage should be taken in the use of toys in teaching certain gospel principles. Love of each other and sharing are important lessons that can be taught by the use of toys. Everything used should relate to the gospel principle being taught.

TO TEACH A CHILD

*There was a child went forth every day,
And the first object he look'd upon, that object
he became,
And that object became part of him for the
day or a certain part of the day
Or for many years or stretching cycles of years.*

This quotation from Walt Whitman prefaced the remarks of Sister Hazel Young. The theme of her words followed the lines of the poem. She said, "The gospel concepts taught here should be presented in such a way that they truly become part of him . . . for many years."

The coordinators should be thoroughly familiar with the manual, in order to help the teacher in correct teaching techniques. "Give the very best of your time in preparing these lessons," said Sister Young. "We are charged by our general authorities to teach the gospel in the fullest sense to the children."

"Teach, mold, fortify the child you are responsible for," instructed Sister Margaret Hopkinson. "The Sunday School teacher has a responsibility to teach the child, so that by the time he is eight years old he will know something of gospel principles." She also stressed the use of pioneer stories in the manual and the teaching of the standard works.

VARIETY IS THE SPICE OF LEARNING

Dr. Gabriel Della-Piana stressed the use of a variety of methods in teaching the classes of Junior Sunday School:

1. Storytelling method—this arouses excitement about an idea and helps the child retain vividly in mind the gospel principle being taught.
2. Project method—the stress is on something the children *know* but may have trouble putting into practice.
3. Problem discussion method—the purpose is to discuss the principle that the child is confused

ACTIONS OF LOVE

Sister Addie Gilmore stressed the importance of teachers and coordinators thoroughly reading

about and help him to understand it.

4. Creative applications method—the principle is already an established part of the child. He is given a chance to express his feelings in some artistic form: art, music, writing.

When the teacher uses the storytelling and project methods, children are more cooperative with her and with each other. When a child will not participate in class, steps should be taken by the teacher to find out more about the child and then she can try to help him. Dr. Della-Piana suggested that home teachers may prime the child with information concerning the following Sunday's lesson. The child will not feel so shy, if this is the case, and will learn eventually to participate on his own.

It is not only important to love the children that are being taught, but it is important to *show* them they are loved. A teacher's actions will tell them what she wants them to know. To communicate a feeling of love to the children, the teacher must let them see the actions of love.

GOOD TEACHING + HUMILITY + PREPAREDNESS + COMMUNICATING LOVE
= SACRED SPIRITUAL EXPERIENCE.

Everyone is entitled to a sacred spiritual experience every Sunday morning.

—Compiled by Stan Herrin.

MUSIC

Junior Sunday School

Welcome Address -- *D. Evan Davis*

DEMONSTRATION: "Music in Action
in the Junior Sunday School"

----- *Video Tape*

Critique of Demonstration

----- *Donna Erickson*
Jr. Sunday School Coordinator, Host Ward

DISCUSSION: "How May Stake and
Ward Workers Inter-relate to Accomplish Our Heavenly Father's
Objectives?" ----- *Hazel Clark,*
Phillis Leishman

GENERAL BOARD CHAIRMAN
D. Evan Davis

REVERENCE, WORSHIP, AND LOVE

"We know that if the music in Junior Sunday School is right, we'll suddenly have a Church that has choirs in each ward, we'll suddenly have a Church that has wonderful congregational singing," said D. Evan Davis, of the general board music committee.

He continued, "We have so many opportunities in working with young people in music, in getting the right attitudes and in developing the right skills.

"Look critically at the music as you are experiencing it in your Junior Sunday School. Get into the habit of comparing your music with standards that are being taught by the Church in the various manuals."

"It is most important," Brother Davis said, "that we remember what the Sunday School general board has had in mind over the years as the behavior they wanted to achieve. On page three of *Music in Action in the Junior Sunday School*, the basic governing objective is given. Whatever we do, are we doing it not because we like to do it or saw somebody else do it, but because it enhances the child's learning of reverence, of worship, and love of the gospel? This should be our basic goal. We should feel free to do the things that are necessary to accomplish those ends."

A video-tape demonstration of typical Junior Sunday School music practices followed. A discussion of each segment of the demonstration was led by Donna Erickson.

Conference participants were asked to note questions and comments on the demonstration and discussion. Following the meeting, a handout sheet was distributed, indicating Sunday School general board feelings concerning each area discussed.

The first demonstration area discussed Junior Sunday School prelude music. Points stressed by the general board will be noted in this article, with other categories to be discussed in *The Instructor* during the next three months.

Music in Action in the Junior Sunday School

Basic Governing Objective: Does it enhance the child's learning of reverence, of worship, and love of the gospel?

The Prelude Music:

1. During the five minutes of prelude music, some of the following should be on the stand, quiet, with arms folded: a member of the Sunday School superintendency, a member of the bishopric, the Junior Sunday School coordinator, and the chorister. One of them should stand, showing an example of reverence.

2. Other Junior Sunday School leaders should be at the doors to escort uncertain children to the proper seats and offer welcome and security.

3. A "cue" song chosen by the Junior Sunday School faculty is highly desirable. When used each Sunday, it becomes a signal to the children that the prelude music is ending. They generally enjoy humming the song after the pianist plays it through once.

(It is better if it is not "conducted," as movement is counter to the stillness desired.)

4. Nothing should interfere with this quiet period. It is better to do without a public address system than to allow it to interfere with the reverence of the meeting.

—Compiled by Lonnie D. Stuart.

MUSIC

Senior Sunday School

Introduction *Alexander Schreiner*

Suggestions and Helps for
Choristers --- *Ralph Woodward*

Two Hymn Practices, Using October
and November Hymns of the
Month ----- *Ralph Woodward*

Suggestions and Helps for
Organists -- *Alexander Schreiner*

- a) How to worship with organ music
- b) The spirit versus the letter in music
- c) Techniques of the organ
- d) A new recording, "Instructions to Sunday School Organists"

GENERAL BOARD CHAIRMAN
Alexander Schreiner

THE SPIRIT VERSUS THE LETTER IN MUSIC

Some 700 enthusiastic and responsive church musicians attended the Senior Sunday School music session.

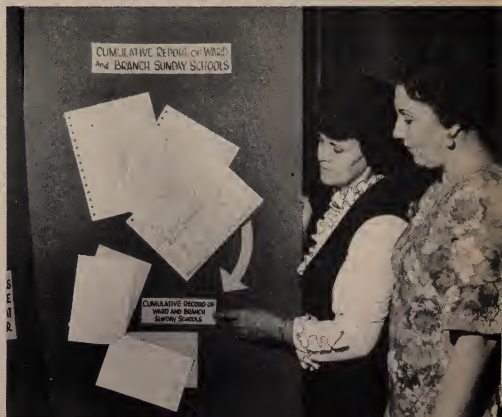
In an effort to make the meeting as practical as possible and to avoid vague generalities, hand-out materials were made available to those present; and these, in addition to the "demonstration lecture" type of presentation, served to give direction not only to the material to be covered, but to the type of questions from the floor.

Brother Woodward discussed church music in general, conducting procedures, and the responsibilities of the chorister in the Sunday School service. An effort was made to get to the heart of the hymn and to establish proper attitudes among the singers concerning the reasons for such a practice in the service. The necessary atmosphere with the hymn, suitable conducting techniques, and establishment of mood, helped create corollary attitudes in the worship.

Dr. Schreiner discussed the organ as an instrument in the worship service, various techniques to be used to accompany the hymns properly; and the idea of "the spirit versus the letter in music." Brother Schreiner pointed out the need to allow the musical elements of the hymns to prevail at the expense, occasionally, of dogmatic demands for accuracy of note values.

At the conclusion of the evening's discussion, announcement was made of the new recording "Instructions to Sunday School Organists."

—Ralph Woodward.



SECRETARIES

and Assistant Secretaries

New Records System

----- Jay W. Mitton

Secretarial Guidebook

Herald L. Carlston

The Sunday School Controller

----- Paul B. Tanner

The Secretary and Administrative

Action

Superintendent Lynn S. Richards

GENERAL BOARD CHAIRMAN

Herald L. Carlston

At the first superintendent's planning meeting held after completion of the reports, the secretary should present the facts to the superintendency. A new chart-making kit was introduced which should aid greatly in keeping the superintendency apprised of conditions in the Sunday School. This has been designed especially for the planning meeting presentation by the secretary.

Upon becoming aware of the Sunday School performance, or lack of performance, the superintendency should take administrative action to improve the work. They should establish goals and outline ways and means of reaching these goals. The secretary's duty is to tabulate, with the help of the teachers, the results of these efforts and report them to the superintendency. Thus, the secretary may be considered the prime motivator in the Sunday School program. As the Sunday School superintendency take administrative action to improve the work, they naturally become more skilled in solving problems and in leadership.

Herald L. Carlston.

Large crowd of secretaries hear that they hold the key to development of leadership in the Sunday School.

WHO HOLDS THE KEY TO DEVELOPMENT OF SUNDAY SCHOOL LEADERSHIP?

Sunday School secretaries who attended the October conference departmental session under direction of the Records and Reports Committee of the general board were advised that they hold the key to the development of leadership in the Sunday School program of the Church. No one is more aware of the conditions in the Sunday School than the secretary; therefore, it is the duty of the secretary to keep the superintendency informed regarding the favorable and unfavorable aspects of statistics assembled.

In order to perform this work in an effective and systematic way, it is essential that the secretary maintain complete and accurate records. The statistical information thus assembled should be presented in the most comprehensible way. The use of charts and graphs was recommended.

◀ *Display of secretarial records and reports attracts attention of Ida Merle Frandsen (left) and Beverly Cask, of West Jordan Stake, Salt Lake City.*



TEACHING AIDS SPECIALISTS

"The Library and the Teaching Aids Specialist"

Superintendent Royden G. Derrick

"No Greater Call"

----- *M. Ross Richards*

"The Care and Maintenance of Projection Equipment"

----- *Frank S. Wise*

"How to Make Use of *The Instructor* and Other Church Publications ----- *Beth Penrod*

Exhibits of Teaching Aids

CHAIRMAN
Marie F. Felt



Flannelboard cutouts and centerspread pictures from *THE INSTRUCTOR* were among the profuse displays of teaching aids department. Amy Pyrah, *Instructor* secretary, left, answers questions of interested visitor.



"Three *INSTRUCTOR* magazines in every ward library," emphasizes Beth Penrod, librarian in Grant First Ward, Granite Park Stake, in speaking to teaching aids specialists.

Superintendent Royden G. Derrick pointed out that it was "the responsibility of a teaching aids specialist to distribute visual aids to Sunday School teachers." The teaching aids specialist should "assist teachers in teaching the gospel to every member."

M. Ross Richards, high councilman, University West Stake, Salt Lake City, told teaching aids specialists they should go beyond distributing teaching aids. They should study proper use of teaching helps and observe teachers using the aids. He further suggested a teaching aids

Turntable development for presenting flannelboard stories attracts attention of teaching aids specialist.



specialist be "willing to serve" and "love his work."

Frank Wise, Sunday School general board member and audio visual aids specialist at BYU, presented a short film showing how to take care of movie projector and film. Care and cleaning of equipment were stressed.

Beth Penrod, librarian, Grant First Ward, Salt Lake City, demonstrated the proper procedure of preparing *The Instructor* for filing. This method of filing makes the entire magazine readily available to Sunday School teachers.

After the program, members of the assembly visited exhibits. At each exhibit a handout sheet recording, explaining, and summarizing the subject and type of teaching aid being demonstrated was given to visitors.

The displays follow:

1. *Adult Teaching Aids.* These aids included charts, pictures, *Instructor* chart books, etc. M. Ross Richards and his wife, Marie, teaching aids

specialist, University West Stake, answered questions and gave explanations concerning meaning, application, and use of charts.

2. *Maps.* Various maps needed for use in all departments for 1967-1968 were displayed and marked according to course lessons. Principal cities and other important areas mentioned in the course were pin-pointed.

3. *Motion Pictures, Film Strips, and Slide Projectors.* Demonstrations of lesson presentations were given through use of 16 mm movie projector, film strip projector, and slide projector. Brother Alma Edwards, Valley Junior High, Salt Lake City, presented a summary of a lesson and its objective and demonstrated how lesson messages could be clinched and summarized through use of projectors.

4. *Chalk Board Demonstration.* Dorothy Handley discussed necessary chalkboard equipment, use of stencils, and paper chalkboard production and use.

5. *Pictures.* A display of pictures for use in various classes for 1967-68 was mounted in three recommended sizes, and their use by course number was designated. Juana Asguthorpe and Georgine Coons discussed problems and answered questions.

6. *Ward Library.* Through inspection of Grant First Ward library, teaching aids specialists could see how efficiently they could work from a well-organized library.

7. *Teaching Ideas.* Florence Angle displayed creative ways to prepare teaching aids to add variety to the lessons and enlarge recommended visual aids. She showed nine ways of preparing a flannelboard story for use.

8. *Teaching Aids.* Bible-story felt sets painted in large and small sizes to portray every story in the Bible were demonstrated, with emphasis placed on scenes and character use. Centerspread pictures and flannelboard story sheets from *The Instructor* were made available.

9. *Transparencies.* Bruce Newbold presented a lesson on making and using transparencies. Teaching aids specialists are expected to learn transparency techniques and to teach others.

10. *Foyer Displays.* Many new books were on display, prominent among them the four new chart books published by *The Instructor* magazine, being a compilation of inside back cover charts on the Old Testament, the New Testament, the Book of Mormon, and Church History.

—Compiled by Patricia R. McCoy.

THE INSTRUCTOR BREAKFAST

THEME: *The Instructor* Serves
The Church World-wide

Music by B.Y.U. Curtain Timers

How *The Instructor* Is Planned
To Serve You

----- Lorin F. Wheelwright

How *The Instructor* Appeals To
Those Who Think -- Henry Eyring

How We Make The Commonplace
Significant ---- Wendell J. Ashton

The Role of *The Instructor*
Use Director ----- G. Robert Ruff

How *The Instructor* Serves
The Missions
----- A Mission President

How We Promoted *The Instructor*
and Its Use in the North British
Mission ---- Victor Harrison

The Use of *The Instructor* in My Stake
by the Parents, the Home Teachers,
the Priesthood, and the Officers and
Teachers in the Various Organiza-
tions

----- President David D. Lingard

Questions and Answers
Superintendent Lynn S. Richards

GENERAL BOARD CHAIRMAN
Lewis M. Jones

THE INSTRUCTOR— OUR VALUABLE, SPIRITUAL TOOL

"Do you subscribe to *The Instructor*? Would you like to now?" These are two new golden questions for Sunday School officers, gospel teachers, ward librarians, and parents.

The Instructor breakfast held in Salt Lake



Part of a crowd of 540 members who attended THE INSTRUCTOR breakfast, coming from as far away as New Zealand, England, and Guatemala.



Lorin F. Wheelwright and the BYU "Curtain Timers" direct the crowd in singing a new "Let's Go" song to stimulate enthusiasm in THE INSTRUCTOR.

City during the October General Conference presented the uses and importance of *The Instructor* magazine. The theme of the meeting, "*The Instructor Serves the Church, World-wide*," was emphasized and reemphasized, with the idea that *everyone, everywhere, can use this magazine*. "We have a world-wide Church," said Lewis M. Jones. "As parents and as members of the Church we have no greater call than to teach the gospel to other members." *The Instructor* will be a great aid in this work to all those who will subscribe to it and use it.

Dr. Lorin F. Wheelwright began his remarks by saying: "The sermon this morning is on the great *Instructor* magazine." He told how the magazine is organized four months in advance. Each Sunday School lesson is discussed in a meeting of the general board, and enrichment material for that lesson is planned. An author, selected on the basis of his experience, knowledge, and talents in the area, is asked to write.

"We have found *The Instructor* is loved because it is both useful and interesting," Brother Wheelwright said. "When we inspire a teacher and his students to seek after spiritual values in life, we feel we serve you and all those like you who are dedicated to helping others live the gospel of Jesus Christ.

"I urge you, fellow workers, to make *The Instructor* known to your friends. Share this great publication with those who teach the gospel. Help them see its value in their lives and in the lives of their students."

Dr. Henry Eyring, noted scientist and member of the Sunday School general board, pointed out that the authors of "I Believe" articles published in *The Instructor* were scholarly men of good standing in the Church. "They are men who have worked through the difficult problems that bother some of our students."

"I think it is one of the greatest magazines on earth," remarked David D. Lingard, president

of Granger North Stake. "The solution to the problems of the world is to teach parents to train their children in righteousness. Through the writings of *The Instructor* this job becomes much easier."

There are many areas where *The Instructor* may be used:

1. Family home evenings
2. Preparing talks for Church
3. Home teaching
4. Priesthood meetings
5. Relief Society meetings.

President Lingard told of examples where *The Instructor* had been used successfully in each of these areas.

"I am convinced," he said, "that the use of *The Instructor* in our stakes, in our wards, and in our homes will aid us tremendously in presenting the gospel of Jesus Christ, and fulfilling the requirement we have as members of the Church in spreading the gospel to our families, to other members, and to those that are not yet members of the Church of Jesus Christ."

"Most valuable visual aid we have," commented Victor Harrison of the North British Mission Sunday School superintendency, as he explained how *The Instructor* was promoted in his area. He explained that through enthusiasm, a desire to serve, and an understanding of the value of its contents, North British Mission subscriptions increased from a few readers to twelfth place in the world for number of subscribers.

"We are not concerned with how much we can get between the pages, but how much we can get from the pages into the minds of the readers," he said.

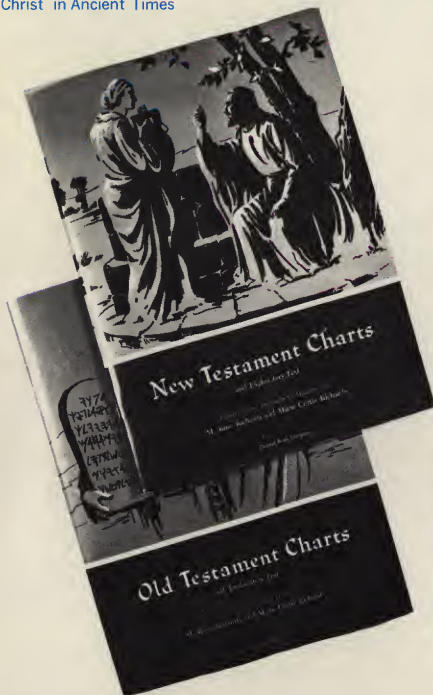
In closing, Chairman Lewis M. Jones said to those present: "I just want to remind you that President David O. McKay is the editor of this magazine."

—Compiled by Brent I. Peterson.

THE INSTRUCTOR OFFERS FOUR CHART BOOKS FOR YOU!

(Available at Deseret Book Company, Salt Lake City, Utah 84111. *Church History Charts*, \$1.95; *all others*, \$1.00)

Courses 13 and 15:
The Life of Christ
The Church of Jesus
Christ in Ancient Times



Course 11:
Old Testament Stories

These chart books, with the accompanying articles, have been compiled from *The Instructor* magazine. They offer a graphic compilation of basic gospel concepts for teachers, missionaries, students, and home use.

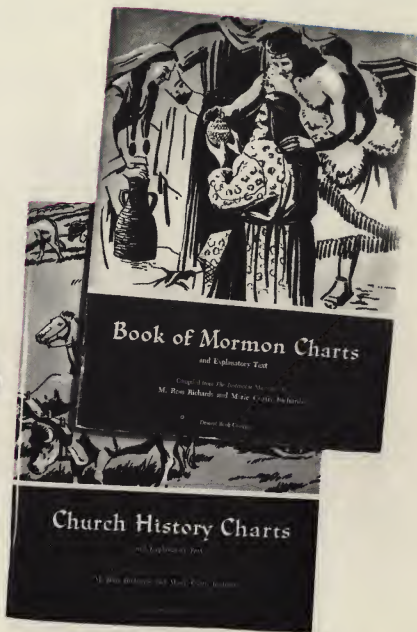
New at Teaching?—Look here first:

- Accurate Information
- An Efficient Ready Reference
- Teaching Helps for Any Course

"Leading youth to know God, to have faith in his laws, to have confidence in his Fatherhood, and to find solace and peace in his love—this is the greatest privilege, the most sublime opportunity of the religious teacher."

—President David O. McKay

Course 17 and 27:
Life in Ancient America
Messages for Exaltation

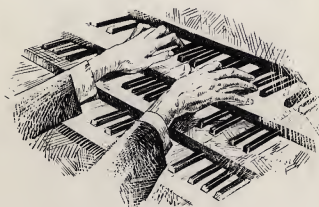


1968-69:
Prepare now to teach
the History of the
Church to child, youth,
and adult.

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GRATITUDE WITH GRANDEUR

HANDS OF A MAN WHO REMEMBERED:
COURAGE TOOK HIS THANKS TO LOFTY HEIGHTS.

One of our neighbors, the wife of a young attorney, told us a few days ago about the funeral services held recently for her mother. The services did not go as planned.

Our neighbor's mother¹ was a tall, slender woman of sophisticated beauty, with light blue eyes and blonde hair. A mountain-grown girl who majored in speech at college, she had spent her last 35 years in New York City. There her husband had been national director of Cub Scouts prior to his death in 1949. She had met him when she was a member of the Young Women's Mutual Improvement Association general board.

The family arranged the services, with four speakers: a prominent businessman who had been a neighbor in Great Neck, Long Island; a farmer who knew her; an attorney friend; and a woman speech instructor from the university.

The day of the funeral arrived. It was a cold February day. That morning our neighbor's phone rang. The voice was a man's, and it was kindly and warm. Our neighbor could not recall ever having met the caller before.

He got to his point quickly: "Would you and your family mind," he asked, "if I played the organ at your mother's service today?"

"We should be honored," our neighbor responded.

The phone conversation ended. The caller appeared at the service shortly before starting time. He made a further request of the family: "If there is one minute available, I would appreciate saying a few words."

His second request was also granted.

He played feelingly at the organ, "I Know That My Redeemer Lives." People seemed to be moved.

After he played the organ, he was called upon to speak. He explained that when he was a missionary in California some 45 years earlier, he was presiding at a meeting. A tense situation had developed after a woman in the audience had risen to her feet and spoken. "Silence followed, and as presiding officer I was puzzled as to what to do. It was then that this good woman whom we honor today rose up. She spoke with calmness and power and conviction. It took courage on her part. The tense atmosphere was dispelled, and I was greatly relieved. I shall always be grateful."

The speaker of that brief, touching message was Alexander Schreiner, Salt Lake Tabernacle organist.

Alexander Schreiner, a loyal friend for many years, has taught me many lessons with his quiet genuineness. What perhaps moved me most when our neighbor told us of that incident at the funeral was his courage in expressing gratitude. Too often I have given thanks if it was convenient, and let it slip if it called for extra effort or boldness.

Alexander Schreiner could have sent a spray of flowers to that funeral. Perhaps he did. That would have been most commendable, to remember after 45 years.

But he chose to seek out the family of the departed woman. They were strangers to him. Then he made two unusual requests of them. That took courage. From that courage his gratitude assumed a grandeur which could lift generations. For our neighbor said: "We so much appreciate Dr. Schreiner's thoughtfulness. More than that, through his brief lines at the service we caught a choice glimpse of mother's life we might otherwise never have known."

—Wendell J. Ashton.

¹(For Course 13, lessons of March 3 and 10, "Who Is My Neighbor?" and "The Full Measure of Service"; for Course 25, lessons of March 24 and 31, "How Far Have We Come?" and "Greater Love Hath No Man"; to support family home evening lessons 27 and 28; and of general interest.)

²Elva Moss (Mrs. William Christopher) Wessel.